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**"IF MY BARK SINKS, 'TIS TO AN
OTHER SEA."**

BY ELIZABETH KIRK.
O soul afflicted! striving through the dark—
That like a huge black cloud surrounds thy
bark—
To override the gale, so conquering fate,
What matters it, I wren, if soon or late
Thy ship goes down, since other seas are nigh,
On which thy storm-tossed bark can safely
lie?
O weary hands, that to the rudder hold!
Helpless to steer as maddened waves are
rolled.
About thy bark, my canst thou not let go,
Since other seas where peaceful waters flow
Are there for aye? Rest now from thy de
spair;
What if thy ship go down, if home be there?
O eyes grown blind in vain attempt to pierce
The blackness of the nights, and days made
fierce
By night's despair! O ears that hear no cry,
Because of wind and tempest howling by,
Why strain a voice to hear, a hallowing to see,
When God on other seas will answer thee?
There on a sparkling stream thy bark shall
glide,
And neither storm, nor gale, nor changeful
tide
Can drive thee from thy course. There milk-
white sails
With heavenly breezes fill. There love pre
vails
To keep the waters blue, the heavens fair;
So if thy ship goes down, another sea is there.

**THE COMPARATIVE PHYSICAL
FORCE OF WOMEN.**

BY MRS. MARY S. ROBINSON.
The Popular Science Monthly for
February copies from the *Sanitary
Record* a paper upon "Hygiene in the
Education of Women," by one A.
Hughes Bennet, M. D. One would
say that it had been penned twenty
years ago or more, and had lain in the
writer's portfolio or in the editor's
pigeon-hole during this long interval,
only to be brought to light out of all
due and appropriate time, long after
its partial inferences and misstate
ments had been investigated and ex
ploded. They are the same axiomatic
assertions often reiterated by Drs.
Todd, Clark and other spokesmen of
the party opposed to the improvement
and enlargement of the status of wom
en—statements that after the lapse of
years, it appears, have still to be met.
For nothing is more stubborn than
stolidity and stupidity. A partial,
perverted statement of a truth is often
clung to more tenaciously, and spreads
itself with more readiness and bane
fulness, than an absolute untruth.
And in all movements for change or
reform, the outposts of antagonism
are stubbornly held. The battle is
fought on one line over and again, as
long, in fact, as it is fought. Not till
the citadel is demolished, do the skir
mishers disappear. Not till the ag
gressor maintains his tenure of posi
tion, and the enemy has vanished, is
the contest fairly at an end.

We ask the reader's indulgence,
therefore, for putting before his eye
certain stale, flat, and unprofitable
quotations, substantially identical
with what he has often read upon the
so-called conservative side of the sub
ject of woman's development. One of
the introductory axioms of our medi
cal philosopher is the trite one:
"Woman is physically weaker and
less powerfully built than man." If
repetition could instill verity into an
assertion, assuredly there would be no
gainsaying this one, by this time. It
would be as irrefutable as the "Great
is Diana of the Ephesians" proclaimed
so persistently by those redoubtable
citizens, *viva voce*. It has been the
ocular dictum of that considerable
number of persons who have a com
placent pleasure and pride, it would
appear, in decanting upon the feeble
ness, the infirmities, the defects, of the
feminine part of the race. We have
not yet been able to learn precisely
who these persons (Dr. A. Hughes
Bennet among them) allude to, in the
generic or general term, woman. Is
it to the manual working-women of
Central and Western Europe, of large
tracts of Scandinavia, of most of the
nine vast provinces of China and of
other regions upon our planet—the
seventy or eighty millions of women,
as nearly as we can number them—who
are actually stronger than their
masculine mates, their lords and mas
ters, if the test conceded be the relative
amount of force exerted, and of
manual labor performed? Upon in
numerable fields within the regions
mentioned, one may see the man driv
ing the plough, while the woman, har
nessed along with a cow or an ass,
drags it through the soil. In Austria

and the German Empire it is a ridic
cule and a shame for a man to be
seen carrying a basket, for the reason
that in these countries women are the
burden and basket bearers. It is they,
and they alone, who carry the two
peck fruit or clothes-basket, and all of
intermediate size, up to and including
the basket three feet or more in depth;
this latter being strapped to the femi
nine back. By the patient
woman of burden carries bushels of
grain, kegs of beer, and other com
modities, up mountain paths, for
nourishment and refreshing to her
husband and children. The writer
once sat by a window in the capital of
the Prussian kingdom, and saw a
score or more of women engaged in
demolishing a large stone structure on
the opposite side of the thoroughfare.
The adjoining building was a casino,
or military barracks. From the win
dows of this latter, groups of idle sol
diers looked down upon the women
laborers; men who during months and
years of their mature existence, are
occupied with no tasks more arduous
than the cleaning of their white gloves,
or the polishing of their gun-locks.
One woman filled a cart with the debris
of plaster, lathing, etc., and aided by
a dog, drew it away. This is a sam
ple of the division of labor between the
sexes in the manual working class
throughout the enlightened empire of
Germany, as also in the other regions
we have indicated. A day's journey
by rail will take the traveler to the
Bay of Biscay, an extent of whose
coast is occupied by a community of
fishermen who maintain them
selves and their families by plying
their vocation upon its turbulent
waves. If one of these women im
prudently marries before she is reason
ably assured of being able to provide a
maintenance for her husband and a
possible family, she incurs the con
tempt and ridicule of her fellow
pêcheuses, while the silly husband is
regarded with the same mingled con
tempt and commiseration that is ac
corded, with us, to a thoughtless young
woman who burdens herself with an
inefficient, improvident husband. It
is not quite clear that Dr. A. Hughes
Bennet and those for whom he speaks
use the word woman inclusively, as
regards the seventy or eighty millions
of their fellow beings, plough-women,
cart-women, fishermen and others,
to whom we have made brief allusion.

We will suppose, in lack of posi
tive information, that he does refer to
such women as he may have some
knowledge of—those of the United
States and of Great Britain. Even
as related to this fractional portion of
the sex, his proposition appears to us
partial, one-sided, and questionable.
If we still adhere to the practical test
of the comparative amount of force
expended and work performed, we
must not ignore the hundreds of thou
sands of women who toil, day in and
day out, over the wash-tub, or who,
bending on their knees, ply the scrub
bing-brush, "going out to day's
work;" the vast host of young and
middle-aged women who stand ten
and more hours daily behind the shop
counter, who serve spinning-machines
and looms in "the mills." These,
in force expended and work per
formed, will compare assuredly with
the masculine day-laborer, the arti
san, the car-driver. If we consider
the middle and upper classes of wom
en in these countries, and also
throughout the rest of the world, we
must also bear in mind the fact that
the majority of the sex carry upon the
hips, the pelvis, and the spine a
weight of from five to fifteen pounds
of clothing; a weight that when its
resistance to motion is considered, Dr.
A. Hughes Bennet, or any other man,
would find extremely fatiguing, and
in time thoroughly exhausting and
unendurable; not to be borne without
serious and permanent injury to his
physique. In addition to this weight,
the large proportion of women who
are mothers, bear, during a period of
from twenty to twenty-five years, at
intervals of two years, or more, a
burden of embryonic life that varies
from three to nine, twelve, sometimes
even to fifteen and seventeen pounds
weight. When, at birth, this perili
ous, precious burden is transferred to
their arms, some woman bears it upon
her bosom, in her arms; some woman
carries, guards, nourishes and pro
tects it vigilantly by night and by
day; being herself deprived of much
of her natural rest through indefinite

periods, devoting every energy of her
being to the high and sacred task of
nurturing and cherishing the life that
originated in her own. Let our sage
essayist on hygiene, or any other man,
carry a similar aggregate weight
about the lower dorsal region, and
let him in addition devote himself
body, mind, soul and heart to the
most arduous and unremitting of all
avocations, and he may possibly be
gin to doubt whether his fluent gen
eralizations about the comparative
weakness of "woman" and her com
paratively imperfect vigor, are cor
rect. His conception of the relative
strength of the feminine lumbar ver
tebra, ilia and pelvis, will certainly
undergo a modification; and if he be
a medical aspirant, perhaps he will
incline to inform himself of certain
anatomical facts patent to every or
dinary observer and incumbent upon
every student of medical science to
be apprised of.

It is hardly necessary to add, or
would not be necessary, if persons
would but reflect a little for them
selves, that for the special pursuits
and callings to which men have de
voted themselves, throughout indefi
nite periods, by development as also
by nature, they are better fitted as
regards the muscular and nervous
systems than are their feminine com
panions. But a clear and wide dis
tinction exists between such a state
ment and the by no means glittering
generality, of which, by this time, all
of us, I think, have heard more than
enough.

It would be a waste of time and
force to expend many words on an
other axiom of our sage medical es
sayist, namely, that "In the natural
life of woman, the years of her most
vigorous and active period are de
voted to the bearing and rearing of
her offspring; during which time she
is physically capable of little else." As
we have stated, the vocation of
giving life, and of developing, the
race is the most arduous, the most
perilous, and the most exhausting—we
might add the most destructive to
health, ease and life—of all the pur
suits possible to human beings. A
corresponding statement to this of the
astute Bennet would run: "In the
natural life of man, the years of his
most vigorous and active period are
given to manual or mental labor, dur
ing which time he is capable physi
cally of little else." The superficial
manner in which the class of persons
we are opposing allude to, and evi
dently consider, the perils, the ag
onies, the endless cares and duties of
the distinctively womanly calling, in
dicates a deficiency, we had almost
written an inhuman obtuseness of
perception, that is deplorable. Vainly
does discussion essay to cope with
such mental and moral stolidity.

"The womanly calling," says De
litisch, "is an endless multiplicity of
little (and great) troubles; and the
womanly destiny is laden with most
manifold (sexual) pains."
"Gravida et pariens,
Est sicut agrotans et moriens,"
runs a proverb that comes down to
us from the Augustan era, and is as
old in its truth as the agonizing cry
of the first travelling mother, the wail
of the first new-born child. In view
of the terrible sufferings incident to,
and more or less inevitable upon,
every passage through "the narrow
gates of child-birth"—an ordeal more
agonizing than many forms of
death—together with the constant
strain and exhaustive demand made
upon the whole organism of the
mother for an indefinite period after
this passage, we are at a loss to com
prehend how such persons as the
writer under consideration can fail to
concede to "woman" generally a ca
pacity for endurance and for exertion,
that, to say the least, is comparable,
if not equal or superior, to the simi
lar capacity in man. But as we have
said, nothing is more immovable than
stolidity and stupidity.

Further consideration of Dr. A.
Hughes Bennet's postulates we leave
for another week.
We raise the questions whether many
of our modern methods of presenting
the Gospel, and urging young, unfeigned
converts to tell their experience, be not
tending to so familiarize men's minds
with sin that they lose their horror of
it? whether we are not losing in our
churches the sense of the abominable
character of sin? and whether it would
not be well for our ministers to set
more thoroughly before their hearers
the "exceeding sinfulness" of sin, and
the fearful retributions of its "wages?"
—Christian at Work.

THE M. E. CHURCH OF INDIA.
BY REV. JAMES MUDGE.
This title may be a little premature
at present, but there can be scarcely
any doubt but that in the course of
time something of the sort will be nec
essary. A manifest step in this di
rection was taken last week at Alla
habad, when both Conferences—the
North India and the South India—
assembled in joint session, unanim
ously passed the following important doc
ument:—

Whereas, in the providence of God,
Methodism has spread throughout the
length and breadth of the Indian Em
pire, and whereas there are common in
terests and wants of our Church in In
dia relating to its charities, education,
publishing enterprises, and other mat
ters peculiar to the church in this land,
demanding joint action in the entire
Church in order to secure consolidation
and to prevent irregularities growing
out of our widely-separated fields of
operation, therefore we, the members of
the North India Conference and South
India Conference, assembled by our
united action at Allahabad, do adopt the
following resolutions:—

Resolved, 1. That, as instructed by
our respective Annual Conferences we
do hereby constitute ourselves a corpo
rate body for the management and con
trol of the common interests of our
Church in India, and to exercise such
functions as may be assigned to us by
the General Conference, provided that
this delegated body shall take no action
contravening the organic law of the M.
E. Church.

2. The name of this body shall be the
Delegated Conference of the M. E.
Church in India.

3. The ratio of representation to this
Delegated Conference shall be one dele
gate to every five members of each An
nual Conference in India, and a delegate
for every fraction of three or more of
this ratio, and such delegates shall have
been members of their Conferences two
full years.

4. We respectfully petition the ensuing
General Conference to assign to this
Delegated Conference all those interests
of our Church in India embraced in
Part IV of our Discipline, entitled "Ed
ucation and Publishing Interests," pro
vided that thereby the rights and inter
ests of the General Missionary Society
within mission fields be in no wise in
terfered with, and provided, also, that
the principle of self-support, wherever it
obtains in India, be not interfered with.

It is proposed to hold the first De
legated Conference at Allahabad on
the second Thursday of July, 1881.
And in addition to the dozen or more
ministerial delegates provided for,
two lay delegates from each Confer
ence will be chosen at the next ses
sion of those Conferences, and the
Delegated Conference is instructed to
provide at its first session a complete
plan for the regular election of lay
delegates by laymen.

The joint Conference took further
action on several points. It organ
ized a S. S. Union for the M. E.
Church in India. It appointed a
committee on the Lord's day observ
ance question, to try and secure bet
ter privileges in the matter for the
railway employees, and to procure its
restoration to the status of a legal
holiday. Another committee was ap
pointed to watch the interests of Meth
odism in the present Government
movement for the extension of educa
tion among the children of Eurasians
and poor Europeans, lest that move
ment be made to work overmuch for
the aggrandizement of the Ritualistic
Church of England.

It was, all through, a grand suc
cess, full of hope for the future of
our Church in this empire. We can
hardly doubt that the General Confer
ence will accede to our request. We
ask but little, and that little is of great
importance to our connective inter
ests in this country. Methodism pur
poses to live on good terms with its
neighbors here, but it has a special
work to do, a peculiar mission to ful
fill, a message of its own to deliver,
and it must be prepared to assert it
self in all proper ways. To this end
it must be unified, solidified, and elec
trified with the consciousness of a
great destiny, and must be so com
pletely equipped that it can realize its
power and make it known wherever
and whenever necessary. The De
legated Conference will greatly help in
this, and by the end of another quad
rennium or two, we shall be ready
for a resident Bishop.

The South India Conference voted
to ask of the coming General Con
ference provisional permission to di
vide itself into two Conferences at
any time during the next four years
when it might be deemed desirable.
This is not on account of the num
bers, for there are only 29 in full con
nection, with nine probationers, but
on account of the immense territory
covered. The idea would be to put
the southernmost part, including the
Bombay and Madras districts, into one
Conference, and to make another of
the more northerly part stretching
along a continuous line of rail from
Calcutta to Kurrachee. The main
points on this line are being more and
more occupied from year to year, and
will suffice for one or two Confer
ences before a great while.

A few further facts about this South
India Conference, a part of whose re
cent session at Allahabad (Jan. 8-
12) I was privileged to attend, will
be of interest. Although most of the
work is among the Eurasians and
poorer Europeans, it is getting a fir
mer hold on the natives, and branching
out more and more toward them each
year. At present there are about 240
native lay members, and four minis
terial members are now appointed for
exclusively native work, one (a full
blooded native himself) to the Tamils,
one (half-Hindustani) to the Hindu
stanis, another to the Telugus, and
still another to the Bengalis. No less
than four new appointments appear
on the list this year, which shows the
expanding nature of the work.

Thanks to Father William Taylor's
faith and energy, nine new men, who
give good promise of usefulness, have
just joined, and more are to follow.
The financial results of the year, con
sidering the poverty of most of the
people, are really extraordinary. They
have raised for church building over
\$31,000, and for all purposes \$60,000.
There remain on the churches debts
to the amount of \$27,000, but the to
tal value of the 19 church buildings is
\$114,000. The three largest and
finest edifices are at Calcutta, Bom
bay, and Allahabad; the first cost
\$43,500, and has a debt of \$10,000;
the second cost \$16,000, and has a
debt of \$5,000; the third cost \$12-
500, and has a debt of \$6,000. All
this means heroic struggles and sac
rifices, the story of which may not
here be recounted.

The North India Conference session
was held at Cawnpore, Jan. 7-12.
The review of the year showed a
gratifying increase of 121 in members
and probationers. There were 335
baptisms of children and 175 of
adults, 165 of these latter being ac
cessions from Hinduism, and eight
from Islam. The total native Chris
tian community under our charge, in
cluding children, now numbers 5,033
—a gain of 496 during the year.

Rev. E. W. Parker was elected
president, and admirably fulfilled the
high expectations and solid confidence
of his brethren. Rev. E. Cunning
ham was chosen, almost unanimously,
delegate to General Conference, and
with Rev. J. M. Thoburn, fit
tingly chosen by the South India
Conference, will well represent India
at Cincinnati. Brother Cunningham's
health had so alarmingly declined dur
ing the past few months under severe
and repeated attacks of malarious fe
ver, that he was ordered away by the
physicians at once as the only means
of saving his life. We trust and pray
that the sea voyage and rest will be
blessed to his recovery. Besides Bro.
C. and his family, we are bereaved at
this time of Brother Messmore, Miss
Thoburn and Miss Blackmar, all
forced to take furlough, through
greatly impaired health. These three
latter all go forth from Lucknow, leav
ing the rest of us who stay here
without reinforcement somewhat over
burdened by the increased responsibil
ities and labors. But we are sure
that the friends of missions and of
India will not forget us in their
prayers, and will ask that this may
be the best year which Lucknow has
ever known.

Our session was enlivened, our
hearts profited, and our minds edified
by the presence of Dr. Baldwin from
China, en route to America. Mrs.
Amanda Smith, also, by her glowing
experiences, thrilling songs, and clear
teachings, was made a blessing to us
all. It is a joy to know that she will
stay for a considerable time in India,

and greatly help on the Lord's work
here.

We closed our Conference Monday
noon, a day or two earlier than usual,
and then took the train (forty or fifty
of us) for Allahabad, distant about one
hundred and twenty miles, there to
unite with nearly forty of the south
ern brothers and sisters in the joint
Conference, part of whose doings I
have already chronicled in the early
part of this letter. If I were to treat,
with any adequateness, of the social
and religious portion of the enjoy
ment, this article would far surpass
its proper limits. Never will be for
gotten by those privileged to be present
thereupon meeting, Tuesday morning,
or the love-feast, Wednesday morn
ing. A more heavenly season than
the latter I am sure I never partici
pated in; and the former, by its in
terchange of warm expressions of
mutual interest, confidence and love,
bound the two bodies together by
cords stronger than steel. One even
ing was occupied by a reunion sermon
from Dr. Thoburn, which will be pub
lished. Another was well filled by
Mrs. Amanda Smith and Mrs. W.
B. Osborn. The latter, formerly
Miss L. R. Drake, and well known
in New England, is a most valuable
acquisition to the South India Meth
odist work, and has already made her
influence strongly and widely felt in
this country.

We hope in the course of the year
to greet Bros. Inskip, McDonald and
Wood. Both Conferences unanimously
passed resolutions of cordial wel
come and co-operation for the expect
ed evangelists. They will find a band
of men here in India who are in full
sympathy with the highest possi
bilities of Christian experience, and
are to a very great extent in the pre
sent enjoyment of that experience.
Only by such men can this country
be conquered for Christ. Praise the
Lord that His cause here is grandly
marching on!

Lucknow, Jan. 21, 1880.

TWO DAYS AT EPHESUS.

BY REV. STEPHEN M. VAIL, D. D.

In the month of May, 1874, I
made a journey through Syria and
various interesting parts of Asia Mi
nor. Taking an Egyptian steamer at
Alexandria, we sailed first for
Rhodes. Remaining there for a few
hours to discharge freight, we soon
came to Cos and the ancient Halicar
nassus; thence by Patmos, Leros and
Samos, and early on the following
morning cast anchor in the harbor of
Smyrna. My time was precious, and
I immediately found the railway sta
tion. A journey of about two hours
brought me to the place where once
stood Ephesus, the metropolis of Asia.
As I alighted from the cars, I could
see nothing but the remains of an an
cient aqueduct resting upon pillars
which evidently had been used to con
duct water from the mountain lying
to the east of the city.

Such was my feeling of disappoint
ment that I accosted the young Greek
who kept the station with the ques
tion, "Is this Ephesus?" He an
swered, "Yes." "Well," said I,
"how do you know this is Ephesus?"
He made no answer, and seemed sur
prised that I asked this question. I
answered it for him, and suggested
that it was so called by the Greek
people, and also that this name was
found sculptured upon its monuments.
"Yes," he replied. I soon found an
Englishman who was in the service
of Mr. Wood, the agent of the Brit
ish Museum, who kindly offered to
conduct me to the ruins.

Mr. Wood and others had exca
vated here and there, but nothing
of special interest to me was found
except the great Temple of Diana.
This wonder of the world was there,
and once again saw the light of the
sun. It had been buried for a thou
sand years, and no man knew where
it was.

Strange to tell, Mr. Wood, after
digging about eleven feet below the
surface of the most unlikely place,
struck upon the marble pillars of this
renowned temple. It must have been
in the lowest, marshiest spot of the
whole city. How different is the lo
cation of the Parthenon, the Temple
of Minerva, at Athens. That stands
upon the eastern terminus of Mars
Hill, and can be seen for miles away.

The pillars are of white marble and
very massive, about four and a half
feet in diameter, and in sections of
about six feet. They are beautifully
fluted. The height of the columns I
could not determine, as they are all
lying scattered upon the ground in the
greatest confusion, and broken apart.
The guide gave me a fluted piece
weighing several pounds, which I
joyfully bore over the sea to my
American home.

The next thing which most interest
ed me was the discovery of a baptismal
font. My attention was called to it
by the guide. It is a short distance
north of the amphitheatre. It is cov
ered with grass, and is partly canted
over, so that we could see the pedes
tal. It is like an inverted saucer,
with a scroll at the outer edge leaving
a depression all around of seven
inches in depth. This was the rec
eptive of the water, and the candi
dates kneeling around the font, the
administrator sprinkled or poured the
water from his hand upon the head
of each.

This font was made of variegated
marble clouded with yellow and red
colors. The stone was fully twelve
feet in diameter, beautifully polished,
and stood three feet high upon its
pedestal. Why had not this wonder
ful work of art been carried off to
Constantinople with the many other
monuments of art and deposited in
the imperial church of St. Sophia?
In the first place, it could not be
moved without danger of being
broken; in the second place, it is
very massive and hard to move. I
have reason to know that this font
does not afford comfort to our Epis
tolic friends. But as they have found
so many fonts which they say prove
the mode of baptism by immersion,
they should not take away from the
Pedobaptists the comfort of this one
case.

My young Greek friend provided
me a bed, but I did not sleep much
that night. I was in the city of
Ephesus, the ancient home of the
apostles Paul and Timothy and John.
Here the beloved John in advanced
age lifted up his hands and blessed
the people, saying, "Little children,
love one another."

The next morning I met with the
Greek priest of Ephesus, who was
pastor of the chapel of St. John. He
said to me, "Would you like to see
the stone seat upon which the Apostle
John used to sit?" "Why, cer
tainly," I replied. "Come, then,
with me to the chapel, and I will
show it to you." And behold! it
was there; a stone seat well sculptured
from marble. The two arms
were broken off; nevertheless, it was
not an uncomfortable seat. It made
me think of the stone seat of the great
Maimonides in the Jewish synagogue
at Worms and the study of Jerome in
the convent of Bethlehem, a study
and lecture-room hewn out of the
rock.

Ephesus lies on a bay, and through
the city runs the river Cayster—not
a large stream, as I saw it. At its
mouth an artificial harbor, or basin,
was constructed. Mt. Prius was
on the south, on the west the sea, on the
north the open country along the
Cayster, and on the east a spur of the
Tmolus Mountain. It is about forty
miles south of Smyrna.

What we need is more real religious
experience. We never had more wealth
or more adherents than we have to-day.
In these respects, and in respect to the
general character of our preaching, con
sidered from a literary point of view,
we never had more occasion for thank
fulness than now. It is, however, a
matter of great doubt, if not more than
doubt, whether the average of Christian
experience amongst us, is not far below
the average of fifty years ago. Now, it
cannot be denied that the conditions
and characters of the members of any
church will be largely affected by the
character of the preaching they hear.
Socialism sermons will make Socialists.
Ritualistic sermons will lead Rome
ward. No more effectual work can be
accomplished, in opposition to both
these systems, than that of leading men
into the possession of those Christian
experiences which are placed within
their reach through the atonement made
by the great and only "Priest of our
profession." Experimental godliness
preached will result in the realization of
all its power in the lives of the people.
And it is a reproach to us to-day that
our hearers are able to say, after listen
ing to such preaching, "We get so lit
tle of it that it comes like rain after a
long drought."—Methodist (London).

Death makes a beautiful appeal to
charity. When we look upon the dead
form, so composed and still, the kind
ness and the love that are in us all com
forth.—Chapin.

BY REV. W. S. JONES.

And here let me stop awhile to notice the inconsistency of the statements of the men who advocate the removal of limitation. They say that the restriction is a most remarkable one, for it assumes one of two things : 1. That the bishops cannot be trusted to discriminate between fit and unfit; or, 2, That it is unwise sometimes to do the wisest thing. If the subject were not so grave a one, we would imagine they were joking; if the utterers of these sentiments were not known to be wise, we would think them ignorant; and if they were not noted for their gentleness

BY REV. O. H. JASPER, D. D.

programme (all of whom had been, and perhaps were then, in the presiding eldership) were appointed. They could speak from experience. Their impressions were gathered from real life, and they could speak what they know. Other indications are not wanting of no less weight, showing the interest in this question at the present time. It is persistently kept before the people. The church papers have given generous spaces to its discussion, which discussions—in the absence of evidence to the contrary, and from respect to the writers and the hope in us—it is fair to as-

Our supply of men fit to be bishops is now so generous, and so far beyond the demand for that particular

BY REV. C. ADAMS, D. D.

Of course there was a large rallying at his funeral, and the great church was filled with serious people, some coming to weep with them that wept, and some bearing profound respect to the memory of the dead. Deeply impressive with me was the appearance of Daniel, the senior of the Broadhead brothers. I saw him last, long years ago, one of the active and respectable citizens of Boston. But now, as one of the principal mourners of the day, he entered and walked slowly up the church aisle, he looked an aged man most venerable, bearing a striking resemblance to his reverend father of precious memory, as that father appeared amid the latter days of his life.

H. Wheatley, whose letter appeared in the HERALD of Feb. 12, was in error relative to the old *Aurorian Magazine*, still existing in two forms in the old world, one larger and the other smaller. The larger has been discontinued for nearly two years. The *Wheatley Methodist Magazine*, which now sells only at a York shilling per month, supplies the place formerly occupied by two monthly magazines, one at twenty-five cents and the other at twelve and a half, and has a large circulation.

You will be glad to learn that the Methodist Book Room, whose headquarters are in Toronto, has had a good run of business during the last six months. The premises are about to be

ty explained in a poem farther on:
"Buttercup Gold" is the opening story
and tells of a little girl who gathered the
buttercups, and tried to boil the gold out
of them for her poor mamma; and just
as she was sobbing over her despair at
finding no gold, an old gentleman comes
along and asks why she cries. The story
is told; the little girl is sent for a spoon.
While she is gone, a clinking noise is
heard; and when Jessie comes with the
spoon, three pieces of gold are fished

From the same publishers: *Instrumental*—Spring Bloom, by Wm. Small; *Wood*; Scherzo and Fantasia, by Henry Schöenfeld; *Vocal*—Prater (March), by W. Rab. Op. 36. *Novel*—One Hour, words by Gilbert A. Beckett, music by Vivian Bligh; "O God of My Salvation" (Recitative and Aria), by J. Haydn Waud; *Venetian Boat Song*, words by Herman C. Merival, music by Jacques Blumenthal.

5. IN LESSON
subject was the
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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, MARCH 11, 1880.

There is little probability of any change in the legislation of the State upon the temperance question. The House has a prohibitory majority, and the Senate has a majority in favor of the license system and of the repeal, or essential modification, of the civil damage law. Between the two bodies the statutes will probably remain unchanged. There has been some uncommonly good speaking this winter before the committee on temperance in the House. The appeals of Dr. Cummings, Dr. Miner and Wendell Phillips were very effective. Last week, the Woman's Christian Temperance Union urged their petition for the right of women to vote on the question of granting liquor licenses. Their leading advocate was Miss Frances E. Willard. Her address was one of remarkable power and pathos; even on this familiar theme, and in a legislative hall where sensibilities are not often stirred on moral themes, many of her hearers were moved to tears. Against all this affecting persuasion, the constant anguish of thousands of breaking hearts, the ruin of thousands of our young men, the heavy burden of pauperism and crime, a powerful selfish appetite and an immense moneyed interest oppose themselves, and the community accepts the consequences, and smiles or sneers at the solemn earnestness of the men and women who prosecute this unpopular reform. If, however, they yielded in their enthusiastic endeavors, the country would soon be appalled at the consequences.

We have no discouraging words for pastors from a distance who seek our sympathy and substantial aid in pecuniary exigencies. But we have near to us cases as pathetic in their appeal to our charity as any that have been brought to us from afar. A number of our churches, while meeting current expenses and taking up the appointed collections for the great Christian enterprises of the Connection, have also raised, by remarkable personal sacrifices, a portion or the whole of an indebtedness that has rested as a crushing weight upon their prosperity. There are two or three churches now within the radius of a few miles from Boston that would have as good a foundation for appeal to the general Church as those that seek aid at our hands from other States. But there is one church in particular, on North Boston district, whose exigencies are more serious than any that have awakened our pity and substantial assistance from a distance. This is the church at Ashburnham. Its crushing burden is the legitimate accident of the failure of the great and only manufacturing interest of the town. Its members who remain in town have struggled and sacrificed with extraordinary fortitude and persistence. The pastors have all personally submitted to great inconveniences in sympathy with the endurance of the people. Rev. W. H. Cook, the present preacher in charge, a scholar and an eloquent speaker, is now presenting in our churches one of the most affecting appeals for Christian sympathy that our people have yet heard. It is the cry of one of our own family, and we must not turn away from its beseeching tones. This is a question of life or death, and denominational fraternity will promptly speak the life-bestowing word.

Almost every portion of our polity comes, once in four years, under discussion. Few changes, indeed, are made; but the discussion awakens fresh interest in our various departments of Christian work. But little seems to be said in reference to the present condition of our home and foreign Missionary Society. It has in some way lost its lively grasp upon the sympathies of the membership. All the other great charities of the Church—the Woman's Branch, the Church Extension, and the Freedman's Aid Societies—have increased their annual collections during the years of business depression, while the chief and oldest of our church charities has gradually fallen away. Instead of an annual enlargement of our work, the great question at every yearly meeting of the board has been, Where can we cut off still more of our expenses and limit still further our work without entirely leaving the fields upon which we have entered? We are confident the fault is not in the Church. Her heart

would respond generously, as it does in other directions, if properly addressed. Some efficient action must be taken at the coming General Conference to reinvigorate the missionary cause in the hearts of our people, and to secure the best possible agencies for awakening a new, powerful and permanent interest in the great mission which the Master has entrusted to His Church.

The unrenewed heart is a nest of evil thoughts. And even after it is regenerated by the presence of a new and heavenly affection, it is in constant danger of being made the breeding-place of wrong desires, sinful prejudices, silly vanities, idle jealousies, and offensive pride. Hence it needs much watching and much self-denial to keep it from surrendering to passions which, if they once regain possession, will, by their offensiveness to its divine Lord, compel Him to abandon it. Therefore the believer must most resolutely refuse a hiding-place to any and every evil thought. He must follow the advice of that godly man who said, "Deny thyself wholly; for though true self-denial is harsh at the beginning, it is easy in the middle, and becomes most sweet in the end."

"Serve thyself last," is a maxim more easily admired than practiced. It grates on the ear of a selfish man like a file on a fiddle-string, and finds tardy acceptance as a rule of life even among professing Christians. In the race for ecclesiastical distinctions and emoluments, for political honors, for fortune, for fame, for social recognition, how men—aye, and women, too—elbow each other backward, demonstrating that their motto is, "Serve thyself first!" Nevertheless, in the reckoning day it shall be found that he who serves himself first will stand last and lowest in the kingdom of heaven, if, indeed, he be not shut out altogether. "Serve thyself last!"

WHAT IS ITS SIGNIFICANCE?

There have been a number of ministers of late who have stood revealed before the community as open transgressors of the law of purity. It is not an agreeable subject to consider. It is forced upon us, however, by the extended details of all their shameful incidents in the columns of the secular press. We must look it in the face, and speak calmly and wisely about it, both for the defense of the sanctity of the church and as a warning to tempted men.

We do not think these rare instances of social delinquency affect in the least the confidence of the people in the piety of the ministry or in the power and righteousness of the Christian faith. No one believes for a moment that the religion of the New Testament affords the slightest impunity in sinning, or that it is through any indulgence afforded by the grace of the Gospel that men break the Commandments. It is in breach of grace as well as the moral law that men trample upon the Decalogue. From the apostles' times down to our days there has, indeed, been in the church the sect of the Nicolaites which Christ "hates," as does also every one of His true followers—Antinomians, teaching the sinlessness of transgression in the believer because grace abounds; preaching an Adamic perfection and living in the unrestrained enjoyment of their lusts; but these defilers of the Lord's body have ever been repudiated by the great mass of Christian disciples. Those professed Christians that have fallen into social temptations have sinned against their openly-confessed faith as well as against their inward convictions.

It is a grateful fact that our Protestant communities manifest such a shock when a minister falls into such crime. It is a significant intimation of the rarity of the offense, and of the general apprehension of the purity of our pulpits. There is no attempt to apologize for the offender, to depreciate or cover the heinousness of the act. Indeed, the minister has hardly a fair opportunity for self-defense. The horror of finding suspected weakness and sin in such an unexpected quarter somewhat unfits the community from holding its judgment at the first announcement until the unquestioned truth is developed.

The increased number of such sad moral catastrophes at this hour may be another painful intimation of the depressed moral tone of the church. The spirit of worldliness and selfishness, "the lust of the flesh, and the lust of the eyes, and the pride of life," have obtained a partial triumph over "the love of the Father." No official sanctity can defend even a minister from the benumbing influence of this worldly leaven. This treasure has been committed to earthen vessels. The opportunities for temporal gratification, for the comforts which wealth is supposed to secure, for ease, and to meet the solicitations of appetite, are as bewildering to a minister as to a layman, unless these lower desires are conquered and expelled by a higher and triumphant affection.

There is always danger in the minister's path when his legitimate work does not possess his whole soul and occupy all his hours. The high-

est states of religious enjoyment and activity, indeed, offer no remission from spiritual watchfulness. Satan tempted our Lord immediately after the dove descended upon him from heaven, and the Father's approving voice was heard above him. Many a Christian, in hours of rich religious experience, has found himself walking in enchanted grounds and strangely exposed to amazing temptations; but when the soul is dwelling in these pure atmospheres it at once recovers its self-possession, and lifts its eyes "to the hills from whence cometh its help." But in low conditions of spirituality, when the divine call becomes weak, and the duties of the sacred office are somewhat monotonously discharged; when the heart begins to crave worldly rewards and loses an apprehension of the solemnity and sublimity of the work of redemption, the world's need of salvation, the Master's "Well done," and the mansion in the Father's house, then the line of danger is approached and the servant of God becomes as weak as other unrestrained men, and as liable to be enslaved by his appetites. When one's whole soul is taken up, as was Paul's, so that he determined to "know nothing among men but Jesus Christ and Him crucified," there is little time or opportunity for him to yield himself to wandering imaginations and infinitely less exposure to the wiles of the adversary.

The only hopeful moment to resist the devil is upon his first approach. Men cannot safely tamper with appetite. To reason with conscience is to assure a certain fall. All Christians, certainly Christian ministers, must avoid both the appearance of and the approaches to evil. The pastoral office should never be made a temptation to a minister. His pastoral visitation should always be a religious service; his social visits should always be subjected to the same social laws that govern other members of society. He should allow himself no more indulgence in familiar social privileges than other men. The relation between himself and the families in his church often becomes very tender, but it should never be permitted to betray him. Nothing is to be allowed or pardoned in his case that would not be perfectly proper in the instance of other unrelated friends. There is a great mistake in calling social visiting pastoral work. A pastoral visit should include as far as possible all the family and be attended with religious exercises. There is no more propriety in a minister's running from house to house to call upon its ladies, week after week, than for any other male member of the church. Pastoral visits are somewhat formal, for a purpose, and may be properly announced, so that the whole family, especially the children, may be in attendance. As a man and a friend, and a Christian minister, he may, subject to all proper restraints, cultivate the social relation also with his people.

He, however, is expected always to be self-restrained, although his friends may be pronounced in their expressions of affection. He is to be the one always on guard, watchful, prayerful, and kindly avoiding every act that encourages indulgence, or gives license to unlawful affection. In these skirmishing lines of temptation, by prayerfulness, he may readily triumph over the world, the flesh and the devil; but when he deliberately passes over into the disputed territory between virtue and vice, he becomes a Samson shorn of his locks and a helpless victim of Delilah.

"WHAT IS BISMARCK AFTER?"

This is the question just now being presented in every capital in Europe, Berlin not excepted. The "man of iron" has become a sphinx. It is very difficult to obtain access to him, and he has become of late so reticent that one can only judge of his intentions by his measures, or rather those presented by the government.

This question is a very reasonable and legitimate one, because of the new and unexpected demand for a large increase in the German army. The Chancellor, of course, demands an increase of eleven regiments of infantry and forty batteries of artillery, equal to about 27,000 men to the active army, and an increase in the reserves of nearly 150,000. This will entail an annual increase in the army budget of about seven and a half millions of dollars—a very grave matter for Germany with all her present burdens. Their King and sober men say that this new load cannot be imposed without grave danger of internal commotions that may end in serious disorders.

In this dilemma the silent man has become the talker. It is generally understood that Von Moltke favors the measure, and scores of petitions have been sent to him from all parts of the country to induce him to squelch it—but in vain. He speaks, and says

that there is now no immediate danger, but bids his questioners look to the future and see how helpless Germany will be if she should happen to be attacked by Russia and France at the same period. But the people then say: "What means the alliance between Germany and Austria? Was that not effected for the very purpose of anticipating such danger?" Yes, but! But what? Why, the Austro-Hungarian alliance is unwritten, and it may not be found very strong in the hour of danger, and that people is best protected that defends itself. In time of peace prepare for war.

But these gigantic preparations for war are about as expensive as war itself, and can Germany possibly bear the financial strain of being ever prepared for a war with all Europe? Bismarck is a miser who is putting another lock on his strong box, because, while everybody else sees peace, he sees war, although not even the black cloud is appearing in the horizon; for France certainly does not now desire war. Russia has quite enough to do with the Nihilists at home, and the Austro-Hungarian ministry has just issued an address declaring that there is no prospect of war between themselves and any other power, and therefore the people may not be uneasy at the proposed increase of the German army. This is construed to mean that Austria, at least, is not prepared to go to war with any power, not even with Russia, to gratify Germany. And then the people say: "If this is the case, what was the need of making the alliance with Austria and alienating Russia?"

What wonder, then, that the *Quid Nunc* are so plenty in all European capitals, when Germany seems to be risking revolution and bankruptcy with a view to prepare for some mighty struggle that as yet has neither form nor void? "Is the peace of Europe really threatened?" is the question; and what is the objective point of Bismarck's hypothesis? He is preaching peace, and preparing for war. These thoughts are now occupying all minds, and filling all the journals, whether devoted to the Empire or opposed to it. The European press is now treating this question to the exclusion of all others. And this uneasiness will continue until the discussions in the Parliament will throw some light on the mystery now maintained by the German government.

Doubtless the explanations will be of a pacific character, for these arrangements are for the future rather than the present; but the trouble is that men cease to believe the pacific protestations of Bismarck in presence of these measures, which can only be carried out at the expense of alienating a goodly portion of the nation. The result is that Bismarck is losing his charmed power, and the people are losing faith in him. The question is asked whether any good thing can now originate with him. His recent sensational movements have not amounted to much, and his alienation from Russia, approach to Austria, and the present proposed increase in the army, are the subjects of very bitter criticism.

The people, as well as the governments of Europe, are therefore listening, observing, awaiting; and in the meanwhile are more than ever studying the mutual relations of the nations. In former days France was always disturbing the peace of Europe by its unexpected projects; now it would seem that Germany is involuntarily, perhaps, assuming that character. She affirms that she is forced to take these measures because she has no confidence in her neighbors, while they blame her for forcing them by her heavy army to keep their own up to a war footing in time of peace. There are clearly two sides to the question, because a large portion of the uneasiness of Germany is caused by the frail tenure which France has on the "honest Republic." Let the extreme radicals or the Bonapartists come into power, and the first measure to maintain and increase it at home would be a raid on Germany. This Bismarck solemnly believes, and this belief is forcing him to an isolation of Germany that may in the future produce disaster, but it may be the ark of his safety. Who knows?

Editorial Items.

The theme at the last symposium in the parlors of Rev. Joseph Cook was "Woman's Temperance Vote." Among the guests present were John B. Gough, General Banks, Rev. Dr. Bartol, Rev. Dr. Manning, Hon. E. S. Tobey, Hon. Hamilton A. Hill, President Warren, President Tenney of Colorado, Professor Gulliver of Andover, Mrs. Bolton of the Congregationalist, Mrs. Barrett and Mrs. Hunt of the Woman's Christian Temperance Union, Mrs. Professor Bowne, Mrs. Clement, Moses Merrill of the Latin School, Principal Ladd, C. C. Coffin, esq., Rev. Wm. H. Daniels of Chicago, Professor Bliss of Colorado, Rev. Drs. Gordon, Herrick, Baker ("His Majesty Myself") Tarbox, Dorus Clark, etc. President Warren was invited to occupy the

chair, and Miss Frances Willard opened the discussion with an exceedingly earnest, able and eloquent plea for giving the ballot to women in all matters relating to the regulation of the sale of liquors. Her classification of the voters who had that day in all the rural districts of Massachusetts gone to the polls and deposited their votes was wonderfully pictorial and effective. The next speaker was Mr. Gough, who pleaded a protracted absence from the country as a disqualification for speaking upon the exact theme of the evening. He presented, instead, a most encouraging account of the great change which has come over England since his earlier visits there, and gave in his own inimitable style incidents illustrating the rapid progress the cause of total abstinence is now making in the Anglican Church. Dr. Bartol favored the woman's ballot in a speech characterized by his customary wit and wisdom. At this point a protracted jeremiad from Professor Gulliver created an intense interest. With an earnestness evidently unfeigned and an eloquence unstudied he set forth his total dissent from the ideas of the first speaker, his total distrust of all attempts at prohibitory legislation, and his firm conviction that the extension of the ballot to women, even in this limited way, would prove the ruin of the republic. After this blast, and a little later a similar one from Hon. Mr. Hill, a member of the St. Botolph Club, it was impossible to find time for all who wished to speak even under a three-minute's rule. When the clock struck eleven, the whole company seemed amazed at the lateness of the hour, and broke up with several invited and announced speakers still unheard. Some of the best of the shorter speeches were by ladies, notably those by Mrs. Barrett and Mrs. Hunt. A lady recently from Washington paid a most impressive tribute to Mrs. Hayes for the powerful influence which her temperance stand had produced throughout Washington society. Interspersed were readings by Mr. Cook of letters written by different parties to Mrs. Cook for use at the meeting. One was from Canon Farrar of Westminster, in which he made the following points: 1. "It seems to me that drunkenness stands alone among human sins in being absolutely curable and preventable. The work achieved by Mahomet alone is sufficient to prove that the source of crime and misery might be simply eliminated from the list of the evils which scourge mankind. 2. It seems to me that the achievement of the deliverance is largely in the power of the present generation of men. We can improve this generation; we can rescue the next; we can decrease the intemperance of the future. 3. Let us not cease our poor efforts until every good man in England and America is engaged in the task of thus ameliorating the condition of mankind." Wendell Phillips wrote: "You must allow me, for myself, and my wife especially, to thank your husband for his manly, well-grounded and most necessary rebuke of the St. Botolph club." Miss Elizabeth Stuart Phelps wrote: "I believe at this time, and in this country, in face of the English wines and the American whiskey, that it is a better and safer way not to put the wine-glass on the dinner-table, and not to fill it if we find it there. I never suffer relapses of conviction on this point."

Bishop Wiley, at the request of the Cincinnati Preachers' Meeting, made last week one of his clear, well-considered addresses upon the episcopal question. He does not think the time has come to set off any portion of our missionary work by itself, and that, until this period is reached, it is not expedient to have missionary bishops. He thinks the able and judicious superintendents of missions now in charge secure ample and adequate supervision of the work, and that it is better every way to have occasional visits from the general episcopal superintendents than to have local bishops. It is better for the missions to have this occasional inspiration from home, and to have the home churches receive fresh impressions of the foreign work from the visiting bishops. He thinks it desirable, if the church will bear the expenses, to increase the number of bishops. His estimation, if nine bishops were thought none too many in 1864, when we had 900,000 members, and 6,000 preachers, with nine conferences, twice that number would not be too many now, with twice as many members, 12,000 preachers, an immense enlargement of territory at home and abroad, and about one hundred conferences. He thinks if there were more bishops, and they performed more pastoral work, visiting the local churches, it would be easy to raise their salaries. He does not think it wise greatly to decrease the number of presiding elders. With all these and our bishops we do not begin to approach the Protestant Episcopal Church in the supervision which it bestows upon its dioceses. That church has 64 bishops for a church of 350,000 members and 3,000 preachers. These thoughts of Bishop Wiley are timely, weighty, and well worthy of careful consideration.

The seventh annual commencement of the School of Medicine of Boston University was held on Wednesday last. The graduating class numbered thirty-five, nineteen being men and sixteen women. This proportion is nearer equality than in any previous case. Among the graduates were representatives of nearly every New England State, New York, Pennsylvania, Illinois, Iowa and California. Pleasant matters not set down in the printed programme, were a presentation of each member of the class to His Excellency, Governor Long, before the opening of the public exercises; remarks from the Governor, after the conferring of the degrees by the President; and the awarding of a prize for the best essay on "The Germ Theory of Disease." Two more prizes will be awarded in this department in June. In the evening a brilliant reception was given the class at the Hotel Brunswick. Mrs. Julia Ward Howe was present, and it was gratifying to see that years of absence from the country had in no degree cooled her early interest in the School. Hereafter, owing to the inclusion of the summer term in the obligatory school year, the annual commencement of this department will be merged in the general University commencement in June.

We are indebted to Hon. C. D. Wright for a copy of the Eleventh Annual Report of the Bureau of Statistics of Labor, for 1880. The reports of Mr. Wright have become valuable and authoritative documents upon the vital topics in social science which they consider. The report before us discusses calmly and fully the present aspect and result of strikes in this State. It could not come at a better time. We wish this chapter could be published as a cheap tract and circulated in our manufacturing districts. The secretary considers at length, and with equal practical sense, the question of "Convict Labor," showing how little occasion workingmen have for alarm from this source. He presents the sad statistics of crime, exhibiting the terrible pre-eminence of intemperance as a fruitful cause of it. We have already remarked upon the very startling result of the secretary's inquiries in reference to divorces. We trust one of its first effects will be to stop the process of making matrimonial separations more easy by law. The last chapter is a very interesting and suggestive one upon the "Social Life of Workingmen." This able report requires the ample columns of a quarterly properly to do justice to its carefully-gathered materials.

Brother Morse, of Kent's Hill, Me., announces, in a private note, the death of Sister Lydia F., wife of Rev. A. S. Ladd:—"She was buried from my house yesterday. She was a woman of rare excellence of character, and the news will come to many readers of the HERALD as a personal bereavement. Brother Ladd greatly needs the sympathies and prayers of his friends in this his deep sorrow. She passed to heaven in perfect Christian peace and assurance, on Monday, March 1. To the very last day of her earthly life she had been expecting, and for the sake of her family desiring, to recover, but she was perfectly ready at any time for the summons to depart and be with Christ. Wednesday forenoon appropriate services at her late home in Portland were conducted by Brother Jacques, assisted by Rev. A. H. Wright of the Congregational Church and Rev. Brothers Wetherbee, Clark, Hutchins and Jones. Brother Ladd speaks in grateful appreciation of the constant kindness of his brethren, and the unwearied attentions of the many friends of his own and other churches, embodied in many expressions of loving sympathy, in beautiful and appropriate floral offerings, and in every way that a thoughtful and delicate Christian sympathy would suggest. Wednesday afternoon the loved one was brought to Kent's Hill. Thursday morning a sorrowing community united with the family friends in a memorial service conducted by Brother Munger and Sister Clark, and attended to her last earthly resting-place one whom they had for years held in sincerest esteem and love. She lies by the side of her little Lizzie in the hope of a glorious resurrection. May God pity and help those who remain!"

The venerable Rev. E. Latimer, father of Dr. Latimer, Dean of the Theological School of Boston University, has published, through the press of the Book Room, a very useful tract, containing biographical sketches of the Seager brothers—Aurora, Micah and Dr. Schuyler—once much beloved and respected members of the Genesee Conference, the latter the very popular principal of the seminary at Lima. They were all three eminently devoted and noble Christian men and ministers. The story of their lives is full of the highest inspiration. Brother Latimer knew them intimately and has brought them freshly before the church again, in the simple and affecting details of his very interesting life sketches. Dr. Kidder has introduced the work by an appreciative preface, attesting the faithfulness of the portraits of the writer. The tract is for sale by J. P. Magee, twenty cents each; where ten or more copies are taken, fifteen cents. It is excellent seed to sow. Its distribution will bless all who receive it, and also bring comfort to the heart of our aged and excellent friend, the author.

The Sixty-first Annual Report (for 1879) of the Missionary Society of the M. E. Church is now published and ready for distribution. We noticed at length the reports from the different missions at the time of the annual meeting. Here we have the full and very interesting records of the various superintendents of missions. No one that loves the Lord Jesus can read its crowded pages without finding his heart profoundly moved. The field is white, but the laborers are few. We have not even to pray to the Lord of the harvest to send more laborers into His vineyard. They have been already in wardly moved and only await the benediction and support of the church, to move forward to their distant fields. We hope a day of livelier faith, of broader plans and of generous consecration is dawning upon the Church. This report will be at the Conference, and at the Depository (38 Bromfield St.), for gratuitous distribution. Let it be circulated and read.

The early parts of the second volume of Mrs. Lamb's History of the City of New York, have been particularly interesting as recording the incidents of the War of the Revolution as they were related, more or less directly, with our chief commercial city. Number 5, just out, has a fine, full page view of the city at this period, as seen from the New Jersey shore. It opens at the hour of the battle of Monmouth, the arrival of the French fleet and the great fire in the city. There are two excellent portraits of Hamilton and his wife, at the time of his marriage. This number closes with

the sad days of the encampment of the American army at Morristown and the appearance of a mutinous spirit in the ranks, the treachery of Arnold and the execution of Andre. The work, when completed (the first volume is already bound), will be one of the most valuable of our later additions to the literature of American history. A. S. Barnes & Co., New York city.

Prof. G. F. Comfort, of Syracuse University, calls, in the *Northern Advocate*, for an Educational Convention, to meet during the sessions of the next General Conference. To it he proposes to have invited all presidents and members of the faculties of our Methodist institutions; the Board of Education, the bishops, the members of General Conference, and all other ministers or laymen interested in the subject of education. The convention, he suggests, should continue three days, and carefully-prepared essays on the various topics of interest should be read before it and then be discussed. He feels the importance of awakening a wider and deeper interest in the subject of our higher education, of securing a better organization, and of more unity of movement in our educational plans, and larger endowments for our institutions. If there is now time enough to arrange such a convention and to secure the elaborate essays desired, we can readily see how important a service such a gathering might be to the Church. Prof. Comfort evidently has a dispensation in this direction and is the man to move practically for its organization. We heartily second his motion.

Last Sabbath was missionary day at the M. E. Church in Medford. The Church will raise its full apportionment of \$150, as well as the allotted amounts of all the Conference collections. The past two years, under their young and devoted pastor, Rev. T. C. Watkins, have been years of spiritual prosperity. A good congregation attends the regular preaching service, and a very large audience the monthly evening sermon to young people. If this monthly service of Sabbath evening preaching were weekly, probably as many would be present. The Sunday-school is large and in fine condition. It supports a scholar in one of the mission schools in India, bearing the name of their superintendent, Mr. Thomas C. Newcomb. The pastor is invited with great unanimity to return for a third year of labor among them. But just at this hour he is seriously afflicted with some affection of his head. His physician requires for him absolute cessation from all intellectual labor and entire rest for three months, to secure his recovery. The official members of the church, last Sabbath, with much sympathy and generosity, relieved him from all pastoral service as long as his health requires it, and appointed a committee to arrange for the supply of the pulpit until he is able to resume work. It was very grateful to become once more a guest, as of old times, with the much-respected former agent of ZION'S HERALD, Mr. Franklin Rand—an official member of this church. His many friends throughout New England will be glad to know that he is in the enjoyment of quite vigorous health and as cheerful as ever.

The late decisions of the Supreme Court of the United States upon four cases, involving the civil rights of the negro and the question of the relation of the Federal to the State governments, are of special significance. These decisions sustain the rights of colored men to sit on juries, the statutes of the States to the contrary notwithstanding, and the right of the Federal government, by its own courts, to defend its officers of justice when executing federal laws. These decisions will go far to settle the minds of thoughtful citizens on this irritating question of State rights, and to secure justice, slowly indeed, but certainly, for the colored citizens throughout the land.

R. W. Carroll & Co., of Cincinnati, issue a large lithographic copy of the medallion portrait of our Saviour, which tradition says the Turkish Emperor gave, out of the treasury of Constantinople, to the Bishop of Rome, for the redemption of a brother who was held as a captive. We give no weight to the tradition. The picture is an impressive one, although we instinctively shrink from all representations of the face of the Great Teacher. The lithograph is well executed on a sheet 27x20 inches. It bears an inscription recording its traditional history. Sent by mail for fifty cents.

Reports are usually dry reading, but Dr. Kynett makes his Church Extension Annual both entertaining and useful. With his fine plans of churches of various styles and cost, it has a permanent value, while its details of well-managed and very efficient Christian work, with affecting incidents, hold the readers through all its pages. We noticed the Annual Report at the time its anniversary occurred, and gave its summary of very encouraging statistics. The handsome volume, now published for gratuitous distribution, will be generally sought for and widely read. Magee has it.

J. B. Lippincott & Co., of Philadelphia, announce that an entirely new and thoroughly revised edition of their invaluable "Gazetteer of the World" will be issued towards the close of this month. A competent editorial corps has been engaged for the last five years on the work of revision.

The Book Room at New York issues the printed Minutes of the fall Conference, for 1879. Those of the spring Conferences were issued early in the summer. The new arrangement—dividing the volume—gives us the latest Conference statistics, at a much earlier date than heretofore. Magee has it for sale.

As we unexpected Dr. Reio great so the coun saved to clating tim, a pa The Chur tant and secretary A warm and Met quent mark he had and was pastor in has been the favor and has s He was a at the l eight year so hale at think of great suc has prove the full p fulness, b him. Let what rem now tow ily. The spath: "to-day, peace."

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As we go to press we receive this not unexpected telegraphic despatch from Dr. Reid, given below. It will be a great solace to his friends throughout the country that the Master has vouchsafed to him, with the ordinarily extraordinary degree of which he is the victim, a painless as well as peaceful end. The Church loses one of her most brilliant and popular preachers, and an able secretary, in the death of Dr. Dashiell. A warm-hearted, impulsive, loyal man, a Methodist minister, with an eloquent tongue, a fervid orator, and a remarkable power of graphic illustration, he had everywhere troops of friends, and was always the greatly-esteemed pastor in the many churches where he has been stationed. He was especially the favorite of New Jersey Methodists, and has ministered in her chief pulpits. He was appointed Missionary Secretary at the Brooklyn General Conference, eight years ago. He has always seemed so hale and full of life, that we hardly think of him as, for a long period, a great sufferer from the disease which has proved fatal. God has taken him in the full pride of all his powers and usefulness, because He has other service for him. Let the living lay it to heart; and what remains to be done let it be done at once. The tenderest sympathies will flow towards his bereaved wife and family. The following is Dr. Reid's despatch: "Dr. Dashiell can hardly survive to-day. He is without pain, and in peace."

We have received the pamphlet containing the Annual Reports of the trustees, president and other officers of the State College of Agriculture of Maine, of which M. C. Fernald, A. M., is President; Rev. Charles F. Allen, D. D., the late popular head of the college having retired from it to resume his pulpit work. This institution is, on the whole, the most successful agricultural school that has grown out of the money divided by the general government among the States. It numbers 102 students in all; ninety-two being in the regular classes.

We have received *Missionary Tidings* for January and February. This attractive missionary periodical is published, through the press of the Book Room, by Rev. A. C. Rose, at 60 cents a year. The numbers are filled with a good variety of original and selected articles, affording interesting Sabbath reading for the family, and just the incidents of missionary work that move the heart, and afford a point to missionary addresses.

The *Art Amateur* for March has an extended and profusely illustrated paper upon the recent exhibition in New York of the "American Water Color Society." It presents, also, its usual art letter from Boston, and a large amount of interesting short art-miscellaneous, with full departments in decorative art, and a new branch upon music. It is published on fine paper, with well-executed illustrations. New England Agency, 110 Tremont St., Boston.

Bromfield St. M. E. Church has an excellent custom of publishing an annual church directory, containing a roll of all the members and officers of the church, their residences, and a full balance sheet of money received and expended during the year. It is an admirable example to follow. We are indebted to one of its officers for a copy for the present year.

We have received a very earnest and eloquent appeal for a Local Option Law to the Committee on Temperance of the Ohio House of Representatives, written, as an open letter, by Rev. Frederick Merrick, late President of the Ohio Wesleyan University. It is urged with all the vigor of his early manhood and with the weight of the added experience of many years.

Ex-Governor Dingley, of Maine, has an able and convincing article in the *Congregationalist*, showing the unquestionably favorable results of the prohibitory law in Maine, in suppressing the open sale of liquors and in decreasing their use, and the consequent poverty and crime connected with it. "Settling aside," he says, "the large foreign population of our cities, I am satisfied that the improvement in the drinking habits of the remainder is marked. This is especially so with the bone and muscle of the native population."

We trust our lady readers will not overlook the announcement of the annual meeting of the Woman's Foreign Missionary Society this week. It promises to be an occasion of great interest. Able speakers have been engaged and instructive reports will be read. We have no doubt there will be large congregations and great enthusiasm during the sessions, Wednesday and Thursday. The meetings will be held in Bromfield Street Church.

I. K. Funk & Co., New York city, continue to publish standard volumes, in a newspaper form with covers, for a newspaper price. They have just issued Thomas Hughes' "Maulness of Christ," for 10 cents, and Macaulay's Essays, for 15 cents.

The same publishers send out their *Popular Preacher and Homiletic Monthly*, for March, with a large variety of late reported sermons and an abundance of ministerial miscellany.

One of the most nervous and effective addresses which has been made of late on the temperance question is that of Rev. Leonard Woolsey Bacon. It was a speech full of facts and fire, addressed to the citizens of Norwich, Conn., where he is now settled, in review of the action of the town officers in licensing grog-shops. It is about as vivid and direct an argument of kindness as we have ever read. It is published in a tract by the American Temperance Publishing House, 29 Rose Street, New York, and is entitled, "A Crime Against Society."

Vick's beautiful floral Monthly, with its striking full-page colored carnations and its abundant delicate pictorial illustrations, is out for March. It is as attractive and crowded with tasteful and useful horticultural miscellany as ever. \$1.25 a year. Published by James Vick, Rochester, N. Y.

The admirable discourse, which has been heretofore referred to in our paper, of Dr. John F. Hurst, delivered before the Evangelical Alliance, last September, in Basle, Switzerland, and published in a particularly neat pamphlet, by Phillips & Hunt, and is for sale by Magee. The theme is "Christian Union as Necessary to Religious Progress and Defense." It is ample in its premises, able in its argument, and rises at times to a persuasive eloquence.

The *Library Magazine* for March has fifteen well-selected papers from the late English quarterlies and monthlies, such as *Gladstone's* article on "Free Trade," etc., Ruskin on "Society," Dr. Richardson on "Health at Home," Mycintine on "Paganism in Paris," etc. It is a wonder of cheapness. \$1 a year postpaid; 10 cents a number. Published by American Book Exchange, New York city.

We are indebted to the Principal, Chas. O. Thompson, A. M., Ph. D., for a copy of the Annual Catalogue of the Worcester Free Institute. This is one of the most successful industrial and technological schools in the country. It has a large and able faculty, and unusual facilities in its industrial department. Ninety-three students are in attendance the present year.

AN INQUIRY. Mr. Editor: It would greatly interest some of your readers if Dr. Prentice would tell us where he gets authority for saying, as he does in his paper in the *Christian Advocate* of Feb. 26, that the Conference of 1792, "called to create a church," "established three orders in our ministry." A. McKim.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—An interesting account of his Southern trip was given by Rev. Wm. McDonald. Rev. C. N. Smith addressed the meeting upon the "omnibus" resolution opened the previous Monday.

Dorchester Street.—Baptized eleven last Sabbath; five by immersion. Twenty were received on probation. Three were baptized last night. The religious feeling is excellent.

Winthrop Street.—Seven were received by profession and three by letter.

Monument Square.—On Wednesday of last week, the Ladies' Benevolent Society, as a part of their exercises, presented the pastor and wife \$100 in gold.

Meridian Street.—Last Sabbath twenty were received on probation and seven were baptized.

Temple Street.—Eight were received by letter last Sunday.

Chelsea, Walnut Street.—His old parishioners had the pleasure of listening to Rev. F. K. Stratton on exchange with Dr. Mallison, Feb. 29.

Neposet.—Eleven were received on probation, and three by letter and in full, last communion Sunday. Three were baptized.

Needhamville.—Rev. T. W. Bishop has reported a very prosperous year. The church is well filled, the evening meetings are large and very interesting. Last Sabbath fifteen were received on probation, and seven by certificate.

Lynn, Boston Street.—The Conference year is closing prosperously. The congregations are good. Social meetings are uniformly excellent. Last Sunday was a good day. The sacrament was attended by the largest number for years. Nine were baptized, and thirteen were received in full. A delightful missionary prayer-meeting closed the day.

Lynn, Trinity.—The lecture course at the old First Church, as it deserves, the heartiest favor. Dr. Fowler's admirable lecture last week was highly appreciated. He was frequently applauded for a burst of eloquence, or the utterance of a sentiment which met the popular approval.

Rockbottom.—The congregations are larger than for many years. The social meetings have become seasons of deep interest. The benevolent collections will be the largest ever reported; that for missions is 500 per cent. of last year. Best of all, "showers of blessing" and some conversions are reported.

Weymouth University.—The gracious work at Middletown has reached all but twenty of the students. May every Christian labor till the last day believes!

Salem, Lafayette Street.—Dr. Steele has prepared an illustrated sketch of his European trip, assisted by his son. His series of views were selected by his son, Rev. W. F. Steele, in Paris, for educational purposes. He presents it first on March 10 in his own church.

Spencer.—This interesting charge holds on the even tenor of its way, and desires the return of Bro. Vinton next year.

Groveland.—The financial aspect of the closing year is very encouraging. A most fraternal spirit prevails, as ever should. The pastor's return is unanimously desired.

Lowell, Worthen Street.—We are sorry to note the sickness of the pastor's wife, who is now with her parents at Gloucester.

Central Church.—Bro. Westgate purposes to take a five months' absence in Europe and the East. He will join a private party of professors and clergymen. He expects to go in July. His official board have kindly consented to his plan.

Uxbridge.—One hundred and eighty-five dollars were realized from the lecture course. Each entertainment was enjoyed by the people. Dr. Trafford's "Birch Canoe" was especially acceptable. The lecture of Rev. F. T. Pomeroy on "Sinahine," would do credit to an older lecturer. Revival meetings under the special care of Rev. J. E. Wolfe, of Providence, have been continued since Feb. 13. There have been 30 penitents. Bro. Wolfe came from a revival in North Uxbridge in which 74 penitents were reported, and \$5,000 raised for a new church. The Congregationalists have been very co-operative and fraternal, and share in the results. Bro. Dill, of Andover, N. H., has given very acceptable assistance for a few days.

East Wilbraham.—The brethren though few are full of hope, and enjoy the services of students from the Academy on Sunday evenings. A recent concert improves their finances.

Springfield, State Street.—Mrs. Dr. Steele, of Wilbraham, delivered a very interesting address recently on the history and needs of missionary work. The heroic age of missions and their present prosperity gave ample field for her effective utterances. At their recent quarterly conference a unanimous vote was passed requesting the return of Bro. Perrin next year.

Trinity Church.—Special meetings thrice a week and often since the week of prayer have been attended with much interest and a number of conversions.

Athol.—The return of Brother L. A. Bower is unanimously desired next year.

Ashburnham.—Brother Cook is making commendable effort to raise the balance of his church debt before March 17. He deserves to succeed, but needs large subscriptions.

Westfield.—The programme for missionary Sunday is a sermon by Dr. Steele of Wilbraham, and an afternoon address by Mrs. McLaughlin of South Boston.

Rose.—One of our smallest churches in a thirty-seven town is yet alive so far as a festival and fair make them. Nothing would do them so much good as a genuine revival.

Dorchester, People's Church.—That historic doctrine, the "perseverance of the saints," is well illustrated by Pastor J. W. Hamilton and his congregation at the People's Church in this city; as also is the Scriptural theory, "Here a little and there a little." On Wednesday evening last, the pastor and his wife welcomed a large company of their parishioners to the chapel and parsonage, receiving also with each guest the sum of fifty cents, to be applied to the parsonage furnishing fund. After literary and musical exercises in the chapel, wherein on Sunday the largest Methodist congregation in Boston assembles, the company were invited up into the parsonage, which occupies the second and third floors of the chapel end of the edifice, where a substantial supper was served for about two hundred guests, who appeared to be as zealous in the enjoyment of this means of grace as in all the other numerous means of edification made use of in behalf of this much-needed and prosperous enterprise. The chapel is out of debt, and the main audience room is soon to be built.

Poll River.—After very earnest and successful private pleading, the pastor of St. Paul's Church, Rev. R. H. Rust, raised the last dollar of his \$6,000 debt, on Sunday, Feb. 29. We are glad to record this success. The best of it is, the money is to be all paid by the first day of April.

Barnstable.—Very interesting meetings are being enjoyed in the M. E. Church at Barnstable. The brethren and sisters are receiving greater power and more wonderful experiences of grace divine, and at the same time sinners are turning from darkness to light. C. H. Vinton is in excellent health and hearty.

Auburndale.—Last Sabbath morning was devoted to missions. This charge has always been distinguished for its love and liberality for this cause. We were here from a congregation such general and generous contributions. We shall increase the amount over last year fully one-third. Last Sunday, however, bears her part in this work, giving, through teachers and students, thirty-five dollars.

Ware.—A correspondent writes: "In this town there are two Catholic churches, one Unitarian, one Congregational, and one Methodist with 175 members. For three years this latter church has been blessed with the labors of Rev. J. Peterson and his excellent wife. His faithful preaching and pastoral work have won for him the hearts of all, and while he has had many difficulties to contend with, he has stood fast, and God has blessed him and the people. He is indeed a worthy man and a devoted laborer. I have spent three glorious Sabbaths in Ware, and eternal good has been done. The fruit remains, and will remain. The good work continues at Ware. Twenty-five were joined last Sabbath. Rev. E. H. Freeland, Elder, preached a most interesting sermon at Ware last Sabbath. He is doing excellent service on this extensive district. God will with him, and he is in good health and fine spirits."

Lowell.—The Lowell Courier says:—"High Street people made up their minds that the central Methodist people ought to be pretty proud of their pastor, Rev. Mr. Westgate, who preached on exchange for Rev. Mr. Street. Mr. Westgate has a fine voice, an easy, graceful manner, and he had not so much as a scrap of paper by way of notes. His preaching was exceedingly good, and on the proper places of feeling and intellect in religious matters, and was listened to with closest attention. He took occasion to denounce in set terms preaching and revival efforts which are sensational merely, but he gave due credit to that enthusiasm and zeal which are accompanied by a wise presentation of the truth as a permanent basis of religious life and experience. Mr. Westgate is a pulpit orator of unusual force, a clear thinker and close reasoner."

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Rev. J. B. Lapham, of Wilton, baptized ten persons last Sabbath in connection with a very interesting quarterly meeting conducted by Presiding Elder Allen. The persons baptized were mostly members of the Sabbath-school. Brother Lapham is closing a very successful three years' pastoral service.

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Bath.—During the past three weeks prayer-meetings have been held nearly every evening in the vestry of the Baptist Church. At first there was no special interest, but as the meetings continued the whole church put on new strength, and we are now in the midst of a glorious revival. Several have been converted. Some have surrendered their all to Christ, and are now praising God and enjoying the fullness of His love. The official board have unanimously invited Brother Adams to return to us this third year.

RHODE ISLAND.

At the meeting of the Rhode Island Temperance Union, March 1, Brother H. W. Conant was re-elected agent for the ensuing year. Brother C. has held this position for eleven years, which is good evidence of the appreciation of his labors by the friends of temperance in Rhode Island. He has been troubled with a bronchial difficulty this winter, which he has feared might disable him from public speaking, but it is hoped that warm weather will bring relief, and enable him to continue his valuable and faithful services.

Dr. D. H. Greene, of East Greenwich, who has been ill for several months, is again abroad and able to visit his patients.

Thirty ministers were present at the Providence Preachers' Meeting, March 1. Brother Jordan read a translation of a paper on the Exodus, which awakened much interest.

Brother Elia's friends at Phenix called on him a few evenings since, and gave him a valentine well filled with good wishes and love. The occasion was a pleasant one to the people as well as profitable to the pastor.

St. Paul's Church, South Providence, which has been connected with East Providence for the last three years, will ask for the services of a pastor all the time next year. As East Providence will doubtless ask for a preacher, there will be a call for eight men to fill Providence pulpits next year.

Over forty persons presented themselves for prayers at Thomson Church, Pawtucket, on Sunday. Brother Patterson is being aided by Brothers Bray and Griffin, of East Greenwich.

Captain Eldridge, of the Reform School, marshaled the forces of the advocates of women's right to vote in school matters, at the hearing before the General Assembly last week. He performed his duty most acceptably to all concerned.

Brother Raymond presented a paper at the last meeting of the R. I. Temperance Union, on "Temperance in the Public Schools," taking the position that as alcohol has certain specific as well as injurious effects, it is wise and just for the pupil to be made acquainted with those effects, and that it is the interest of the community that he should possess such knowledge. Brother Raymond has rendered excellent service to the cause of temperance since he has been in Providence, and his leaving the city will be universally regretted by those who have this cause at heart.

The W. F. M. Society of the First Church, Newport, held its annual meeting, Feb. 24, Mrs. J. K. Barney giving the address. In the six years of its existence it has raised \$500 for the parent society.

Brother Job Lawton, the veteran Methodist of Newport, now 84 years of age, celebrated his 21st birthday on the 29th ult.

NEW HAMPSHIRE.

Whitefield.—This charge (Rev. S. P. Heath, pastor) is in the midst of a gracious revival, under the efficient direction of Rev. C. J. Fowler, evangelist. Nearly thirty persons have sought pardon through the blood of Christ. In this work the Rev. Baptist and Methodist churches have been harmoniously united.

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VERMONT. Brother L. E. Rockwell is closing up his third year at Wilmington in the midst of a gracious revival. It has been in progress since the week of prayer, and new cases of interest still arise in almost every meeting. The Baptists and Congregationalists have been abating in the work—the meetings being union. Indeed, Brother Rockwell has been supplying the church of the latter during most of his pastoral year with great acceptance.

The friends of Brother A. B. Blake of Holland—and he has many of them—made him a pleasant visit a few evenings ago, and left abundant tokens of good-will and appreciation of his efficient services.

At Perkinsville, where Brother L. O. Sherburne is closing up a three-years' acceptable pastorate, the friends met a few evenings since and subscribed generously towards the liquidation of a small debt which remains on their church property. We regret exceedingly that the health of Sister Sherburne does not improve faster, though we are hopeful it is improving.

Brother I. McAnn, of St. Albans, delivered a lecture at Franklin recently, of which the local papers speak favorably. His topic was, "Stop and Think."

Montpelier is prospering finely in the hands of Brother N. Fellows, whom we should be glad to keep, if he would consent to stay. He baptized ten at Trinity Church last Sunday, received sixteen on probation, and four into full membership.

We ran across Brother Church Tabor, Preaching Elder of Montpelier district, the other day. He is looking finely and is enjoying his work.

White River Junction will part reluctantly with Brother A. J. Hough, whose pastorate reaches its limit this spring. During the three years a congregation has been gathered, a church and Sunday-school organized, and a new church built. During the past few months the inside of the church has been tastefully furnished by the ladies. A nice carpet, new pews and cushions make this enterprise complete.

Business Notices.

Dr. Strong's Remedial Institute,

SARATOGA SPRINGS, N. Y.

This popular Winter and Summer health resort is suitably located, and is furnished with every comfort and remedial appliance requisite for the treatment of Nervous, Lung, Female and Chronic diseases. It is patronized by leading men in church and state. For full particulars, send for circular.

Pure Blood the absolute necessity of health. The marvelous results of "Hood's Sarsaparilla" upon all humors and low conditions of the blood (as proven by the cure effected) prove it the best blood medicine. Such has been the success of this article at home that nearly every family in whole neighborhoods have been taking it at the same time. It eradicates scrofula, vitalizes and enriches the blood, thereby restoring and renewing the whole system.

If you wish to get rid of your Cough, use Porter's Cough Balsam. 25 cts.

Consumption Cured. An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Chronic Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, full directions, in German, French, or English, with full recipes for preparing and using, sent by mail by addressing, with stamp, naming this paper, W. W. SHERMAN, 189 Powers' Block, Rochester, N. Y. 38 cts

From the Banks of the Hudson. NEWBURGH, N. Y., Oct. 29, 1879. R. H. WARNER & CO., ROCHESTER, N. Y.—GENTLEMEN:—A lady of over seventy years of age, in failing health for over a year, has been using Warner's Safe Bitters on my recommendation. She feels very grateful for the benefit she has derived therefrom, and says that until she used it her stomach could bear no vegetable food for over three years. I believe it to be a certain specific for dyspepsia. J. T. JOHNSON, D.

From a Prominent Drug House. R. H. WARNER & CO., ROCHESTER, N. Y.—DEAR SIR: It is now only three months since we received your first shipment of Safe Bitters, and we have never sold a proprietary medicine, that gives such universal satisfaction as yours, especially your Safe Kidney and Liver Cure, and Safe Blood Purifier. We would mention many who have received great benefit in cases of Kidney difficulties, Asthma, Rheumatism, Diabetes, Bright's Disease, etc. Respectfully yours, ALEXANDER BAY, N. Y.

To Consumptives.—Many have been happy to give the testimony in favor of the use of "Hood's Pure Food

The Family.

GOLDEN WEDDING GREETING.
To Rev. C. L. Browning and wife, on their golden wedding, 1880.

BY REV. MARK THRAPTON, D. D.

Yes, I very well remember eighteen hundred twenty-eight,
In the ancient burg of Bangor in my own native State,
And the old brick school-house, standing just yonder on the hill,
Where first I stilled my A-B-C's; and there 'tis standing still.

And there oft came our little church to hear the holy Word;
Warm from a heart all hot with love, all other hearts it stirred;
Not read from dusty manuscript, but bursting from the soul,
Drew tears from eyes unused to weep, while hallo'ed jubilate roll.

And I recall that morn in June—the roses were in bloom—
We gathered there for worship with lip and heart in tune;
Then first we saw this Englishman, then in his manly prime,
Ere toll had taxed his powers, or his head been touched by time.

His noble form, his rosy voice, I seem to see and hear;
How quaintly struck his Devon brogue upon my Yankee ear!
No doubt he felt a little queer upon this foreign soil,
Yet what he gave us on that day was Wesleyan to the core.

And I recall our youthful mirth (all younger then than now,
No crow's-foot round the eyelids, no wrinkles on the brow),
When asked how he the Yankees liked, his eye just showed the rogue,
"Oh very well indeed," said he, "except their Yankee brogue."

Ah, well, we do not see ourselves just as by others seen,
Nor hear all tones in the same key, nor accent just as clean;
But never mind the lingual twist, so we the sense may know;
I'm sure my old friend never failed the clean-cut truth to show.

Well, I remember he went "ome," just for a little rest,
But some wiseacre whispered 'twas "a trouble in his breast!"
And so thought we, when he returned, and standing by his side
We saw a lovely English girl, our pastor's blooming bride.

'Twas said she long had felt impressed to visit heathen lands,
To Greenland's ice-bound regions, or to Africa's burning sands;
He told her of the Indians here in this our Yankee land,
And she, to save these heathen souls, gave him her own right hand.

How well do we remember that fresh young English face,
Her queen-like form, her modest mien, her words of truth and grace;
She moved among the people like an angel from above,
Gaining the hearts of strangers by the magic power of love.

They tell us "they are growing old." Oh, be that word unsaid!
There may be falling senses, and frost upon the head,
But never do such souls grow old, while His Word still is true—
"Like the eagles, those who trust Me, shall still their youth renew."

And so we send this greeting, my youthful wife and I,
Memento of our meeting in the days long since gone by;
Praying there may be added bright days yet to your life;
And so, our old friend Browning, for us just kiss your wife!

LETTER FROM FOCHOW.

[We make the following extracts from a private letter from Mrs. S. Moore Sites, thinking it will be of interest to our readers.]

Since 1875 our work has been to the southward in the Hinghera and Yung-chung districts; but at the last Conference our place of work was changed, and Yung-ping and Kue-cheng presiding-elder districts are our field. Mr. Sites waited to see Bro. Baldwin off for America, Dec. 3, and next day left for Yung-ping district. He spent the first Sunday at Ching-hung-pang, one of the leading circuits on the district, and the next Wednesday arrived at Yung-ping city. The new native elder, with his family, had arrived the Saturday previous, and were snugly settled in the parsonage, as was also the preacher in charge. The following days of that week Mr. Sites spent the forenoons in teaching the preachers from the Discipline and Scriptures, and the afternoons of each day in selling books through all the streets; and here and there preaching to a few people as opportunity afforded. He was everywhere received pleasantly and with marks of kindness.

Our chapel in Yung-ping was rebuilt last summer, and ever since there has been a dispute as to whether it was a chapel or a book-store. On Friday the preacher brought out a new sign-board having on it the words Hoking-ing-ton (Gospel Church), and told Mr. Sites that the people would not allow it to be put up, and at the same time expressed a fear that there might be a disturbance if the public services of a quarterly meeting were conducted there on Sunday. There has long been a strong anti-foreign element in the place, centered in a body called lieng-kak, or home guards. This body is chosen one from every ten families, and is recognized by the officials. It is from this lieng-kak that all our hindrances have come in connection with

the chapel; and this explains why throughout the streets the people were kind and respectful, while upon our chapel and the Christians assembling there, there were eyes of hatred, bent on mischief. Mr. Sites then sent his passport in to the magistrate, as he was bound to protect him if apprised of his being in the city.

On Saturday morning there were two vile and threatening placards on a wall opposite the church, calling on the people to assemble the next day at the church, and bind, abuse, and cast out the foreigner and his "foreign vassals," and then raise a sum of money to redeem the church property and restore it to its former owners. That morning, in view of these threatening placards, Mr. Sites went to the yamen in person to warn them to prevent trouble. They said the placards should be taken down, but that there must not be worship in the church on Sunday, and the very best thing to satisfy the people would be for him to leave the city at once. Mr. Sites said, in view of the unsettled question which was in the hands of the U. S. consul and the provincial authorities as to whether the house was a chapel or a book-store, he would not hold public services, or even open the chapel, on Sunday. To this they replied that there would then be no disturbances.

On Sunday morning, a few Christians met in the parsonage, read the Scriptures and prayed, but did not sing or have any formal worship, during which time a few people came peering in, looking about in a bold and vicious way. About noon Mr. Sites walked out, leaving his servant, our good faithful Ki-ngwong, preparing his dinner.

In about an hour he returned, but coming in sight of the chapel, he saw several ugly persons standing about it, as though meditating mischief. Thinking his presence there just then might lead to a disturbance, he turned about and walked up the hill, where he met persons he had talked with and sold books to on a previous day. After a short time, he again returned toward the chapel, but this time to see it surrounded by a larger and excited crowd. Just as he saw this rabble, they noticed him, and, raising a shout and hooting, they ran toward him. Mr. Sites turned and ran, hoping to reach the magistrate's yamen, less than a half mile distant. But his fiendish pursuers were soon up to him, with clubs and stones. He rushed into a house, hoping to force the inmates to protect him; but unfortunately it was old and broken down inside, and if people were living in it, they hid themselves in the inner rooms.

The rabble pushed in on all sides, struck him on the head, back and face, and one fiend, with a sharp, two-pronged wooden fork, thrust him in the face, cutting a cruel gash under each eye. Then, although nearly blinded by the stunning blows and the blood, Mr. S. broke out of the house and through the crowd, and ran some distance, when he was quite surrounded and lifted off his feet, thrown upon his face on the pavement, his boots pulled off, and his feet tied with a rope; and there, after a long, hard struggle, they wrenched his arms from where he had tied them behind his back. Up to this time he had struggled hard in self-defense. Now he was powerless, lying with his face toward the stone pavement. He merely moved his face a few inches, out of the pool of blood which had flowed from the wounds below his eyes; and with a feeling of entire resignation, and yet with an assurance that God had not forsaken him, every breath was a silent prayer that deliverance might come. He thinks he was conscious all the time. After lying thus for perhaps half an hour, he knew from what the people around were saying that a high officer was approaching. But he thought he was safe to make believe "about dead," and neither moved nor stirred. Soon the officers came with twenty unarmed soldiers, and without using any special haste, they untied his hands and feet, and picked up a piece of his old broadcloth coat (which had been torn in pieces) and with it covered his bruised and bleeding face. The rabble now turned toward the chapel and parsonage, which they entered; but fortunately the preachers had already taken out their families and effects by a back way, and secreted them with friendly neighbors, and no native Christian was injured.

The officers and soldiers, after much delay and noisy talk, called a sedan chair and lifted Mr. Sites into it, and they carried him he knew not whence, but supposed toward the yamen. The chair was finally put down, and there he sat while the officers blustered at a great rate, and the soldiers all talked at once and made a great uproar. Just then he heard Ki-ngwong's voice, and then the voice

of the preacher, who on seeing him broke out into tears and sobs. He asked where he was, and was surprised to find that they had brought him to the chapel. Then kind hands assisted him up-stairs to where his room had been, and with the small glimmer of light left him he saw that his bedding and everything was gone. But Ki-ngwong said that all was safe.

Mr. Sites washed the blood from his face, but was unable to make much change in his clothes. All night the faithful servant sat by the bedside bathing the wounds with cold water. The next morning three of the highest officials came to condole with him and "express their regrets." They hired one of the closest and best of boats, and sent an under officer and a guard of ten soldiers to escort him home to Fochow. Ki-ngwong continued the cold-water treatment, never permitting the linen cloths on the wounds to dry, all the long forty-eight hours of their journey homeward.

Mr. Sites not being able to walk up from the boat, he sent Ki-ngwong to bring a sedan and coolies, and to prepare us somewhat for what had happened. I was not expecting him until the day before Christmas, just a week later. Brother Chandler had come in on a little matter of business, and he and I were standing in the study talking when Ki-ngwong entered, looking very pale. I exclaimed, "O Ki-ngwong! Where is Seek Sing-sang?" He said, "In the boat." "Is he sick?" "No, he is hurt a little." I cannot rehearse what followed. Brother Chandler and Brother Ohlinger both hurried to the boat. We had a dreadful half hour of suspense. Finally they came. Oh, it was terrible to look into that face which had left us, so white and smooth, now all bruised and scarred and swollen! He did not lie down, but preferred to rest for a time in an easy-chair, and here nearly all the mission gathered around him while he told us the dreadful story. There was a constant coming and going all day to see and hear him, and to congratulate him on his deliverance from violent death. Dr. Osgood examined his eyes, and said the sight of one would be all right in a few days, but the other was inflamed and should need time. Now, after three days, we are sure the sight of both eyes is improving, and the wounds are healing; but he will ever bear marks (some of us say) of the devil's pitchfork; but he says of God's protecting hand.

THE SIFTING OF PETER.

A FOLK-SONG.

"Belold, Satan hath desired to have thee, that he may sit you as wheat."—ST. LUKE 21: 31.

In St. Luke's Gospel we are told how Peter in the days of old
Was sifted;
And now, though ages intervene,
We are not what we were before
To mechanics.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
To mechanics.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till three and more they have denied
The Man of Sorrows, crucified
To mechanics.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To mechanics.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocences return no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And come forth with the divine
Within them, lie on earth supine
No longer.

—H. W. LONGFELLOW, in *Harper's Magazine* for March.

A DIP INTO A MYSTERY.

BY RUTH.

We are all standing in a group outside the gate of a country house. There has been a "tea fight," and we are going home, but first we must have the endless talk for which ladies are noted when saying "good-by."

As we are chatting and laughing, there drives by a "lumber wagon," as we call it in these parts, drawn by a gray horse which consists of a frame-work of bone over which the skin is drawn very tightly. We scarcely notice the animal in our busy chat, only some one laughs and says, "Did you ever see such a horse?"

Just in front of the gate the driver essays to turn, when this dejected, half-starved, wronged, spiritless-looking animal actually stands on his hind legs, bites and rears, and behaves so altogether ill-naturally that the ladies rush inside the gate. One lady and a "plucky" little girl are so fascinated at this behavior, they stand staring, forgetting to run.

The beast makes a snap at their heads, at which there is a general scream from the others, in the midst of which this horse, more wonderful in his antics than any Barnum can boast, disappears.

When the excitement is over, we begin to chat again, and some one says, "Who would expect such a horse to show spirit?" "Spirit," says another, "that's not spirit; it's pure ill-temper." Another says, "How true that is; and it's just the same with human beings—breeding will tell." We all assent to this, and feel that we have disposed of the human race very comfortably, and if we could only get at the people, might label them in distinct classes like vegetables.

Now, all this seemed very satisfactory at the time, but it has puzzled me greatly since. It seemed true at first, and the driver of the horse, if he were taken alone, would prove the theory. His family seem to be of very common stock. The father and mother had no idea of anything but saving and living for themselves. Toiling to save even a cent and then hoarding it, the aim of their life seems to be to prove how much they can do without. The son has married a wife as like as can be to his mother. She devotes her life to working and saving, gives nothing in charity, although well-to-do, does nothing for the church, and does not like flowers. Here, we say, blood will tell; but stop, there is another son of the same parents—a farmer like the other—with no more advantages, no more intellect, and yet he is a boon to the neighborhood. He encourages his wife in her love for flowers, is careful and tender of her, helping her all he can in the midst of his own hard work. He is a consistent Christian, a help to the church, and yet he is of the same stock as the other. The English with all their notions of aristocracy have a way of saying, "He has been brought up," or, "She has been brought up a lady," as if this was the secret of the differences in the human kind; and yet we all know that in spite of many advantages one man will turn out a boor, while another with many disadvantages will be a gentleman.

For a sure guide out of this darkness, I turn to my lamp which, if used rightly, has a magic that can laugh to scorn that of Aladdin. I see here, that we all have gifts. Ah! this is it, and we must humbly admit that the good God has seen fit to give to some far more than others, but to all some; and with the gifts is promised, if we ask, the aid of His Spirit to help us to use them aright. In this light I think of the two brothers again, and remember that one listened to the Holy Spirit and allowed it to enter his heart in early youth. It is this that has softened and changed his nature, for the reality must show out in the life. I remember the other has resisted the Spirit until he grew daily harder and harder; and I tremble when I think we are not made to do right, but must choose for ourselves.

REMINISCENCE OF BISHOP HAVEN.

MR. EDITOR: Not having seen in any of the many sketches of the life of our lamented Bishop Haven any reference to the pastor under whom he was converted, I venture to give you an item which may be of interest to his biographer.

For many years I was accustomed to hear my husband speak of him as his boy, and was a witness of the many pleasantness which passed between them through Zion's HERALD, and by word of mouth. I also call to mind the relation of associate teacher in Amenia Seminary, and his wife, who was then an earnest student and devout young lady, belonging to a very intelligent and Christian household residing near the Seminary.

And my last greeting of the Bishop at Martha's Vineyard was to give him and his children a programme of exercises at Amenia Seminary, in which his beloved wife had a part, which he received with delight, as he said he had not preserved one.

A few days previous to my husband's demise, Dr. C. H. Payne called upon him; and as they were numbering his sons in the Gospel (Dr. Payne being one of them; also Bishop Haven, I. G. Bidwell, of pleasant memory, Dr. E. Wentworth, etc.), the Doctor stating that he himself already had six such sons, they rejoiced together that these would blow the gospel trump when their lips were sealed in death.

But the special item to which I wish to call attention, is one which I have recently received from the pen of Rev. J. E. C. Sawyer, of Albany, N. Y.: "You allude to the death of our dear Bishop Haven. I shall never forget how at the close of his wonderful sermon at Martha's Vineyard, in 1874, on the text 'Multi-

tudes, multitudes in the valley of decision,' with tears running down his cheeks he grasped the hand of your husband, and said most tenderly and affectionately, 'Father!' Then he added, by way of explanation to the brethren who stood by, 'You know I was converted under him.'"

A. E. LIVESLEY.

East Greenwich, R. I.

SYMBOLS.

Just a slender shaft and a touch of blue is all that I have for my window's view; Yet at times the heart will rebel and cry: Who never can more of the great world see; Over the roofs of the houses high I can see but the spire and patch of sky.

There is human living and loving sweet In those houses standing across the street; Quick steps and glad voices blithely go: In their airy ways on the walk below; Yet here, where crimped alone I lie, I can see but the spire and patch of sky.

I try not to let my soul complain That the old life cannot be mine again; I know that in love has the dear Lord sent The loneliness, weakness and banishment; Yet at times the heart will rebel and cry: Who never can more of the great world see; Over the roofs of the houses high I can see but the spire and patch of sky.

But a type of the freedom, joy and peace Prepared for the spirit when life shall cease Is that gleam of blue o'er the houses tall, A sign of the heaven that waits for all; And none can so grateful be as I For the pointing spire and patch of sky.

—C. B. LARROW in *Christian Union*.

The Little Folks.

THE COTTON PLANT.

BY MRS. R. H. WOOD.

Lena sat in her little chair holding her doll, and telling it a fairy tale which her aunt had told her the day before.

"Why don't you say it's a pretty story, Mamma?" said Lena to her doll. Then throwing it down, she said, "You are nothing but paper; you don't know anything," and ran away into her aunt's room.

"Dear me! I wish I had a real live doll—one that can hear when I talk to her," said Lena.

Her aunt saw that her little niece needed something to think about, and she asked her of what her doll was made. Lena said that one was made of paper and the other of rags. Her aunt then asked what rags are made of, and Lena, thinking she knew very well, said, "Of old clothes and things."

Lena had on a pink and white muslin dress, and her aunt asked if she could tell of what her dress was made.

"Cotton," said Lena.

"Tell me all you know about cotton, how it grows, and how it is used," said Aunt Belle.

"I don't know much about it. Uncle John said that when he was South he saw some field hands picking it and sending it to market. Afterwards it is made into cloth," said Lena.

"Lena drew her chair close to her aunt, and listened attentively, for Aunt Belle is a good talker and always charms the children."

"Cotton," she began, "grows from a seed. You have seen seeds put into the ground, and after a few days of sunshine and moisture a little stalk shoots up. This grows very fast, putting out little twigs and downy-covered leaves. Finally, little flower buds begin to swell, and in a few days a yellow or dull purple blossom unfolds. The shrub is quite pretty as well as useful. It is not placed in the flower garden for ornament, but out in a field with thousands of others, where it ripens into fruit—not fit to eat, not delicious, juicy fruit, but white dry cotton shreds, very fine, so fine that to see how they look one must put them in water, and look through a microscope; then they see very fine ribbon-like hairs, in clusters, and these fill the little pods—or capsules, as botanists call them—so full that they burst open, showing their snowy white fruit-cotton. This is picked off and gathered into large bundles and sent away to be made into cloth. If you were to visit Lowell, Holyoke, or any large town, you would find mills with machinery for working up these little hairy ribbons into thread, paper and cloth. Large quantities of cotton grow in the Southern States, and it is sent North, and into England and other countries. It grows in Egypt, India, and Africa, where the climate is hot. Cotton grew in large quantities for many hundreds of years before men became skillful enough to make it useful."

"I should like to see cotton growing," said Lena. "I wonder how men ever learned to make it into paper and cloth."

"You know, Lena, that God puts all knowledge into the minds of men, and all the good into their hearts. You may some time go South and see the cotton fields; and when you learn how it grows, and think how wonderfully God has supplied our wants by showing men how to make this little plant useful, you will love God and worship Him more fully than ever," said Aunt Belle.

Mr. DeHaas, ex-consul at Jerusalem, has set at rest a multitude of recent contradictory statements about the Holy Land in the following series of pointed denials: There is not a railroad in all Palestine. There is not an American missionary in the Holy Land, nor a Sunday-school. But one Protestant church in Jerusalem, another outside of the walls and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of reconquering the land. They go there to die, not to live. No Jew around Jerusalem owns or cultivates an acre of ground. The Jews of Europe and America will never return to Palestine unless forced back at the point of the bayonet.

To know one person who is positively to be trusted will do more for a man's moral nature—yes, for his spiritual nature—than all the sermons he has ever heard or ever can hear.—George MacDonald.

For Young and Old.

Only Fun.

"What do you do when you have a cold?" asked a man of Stimpkins. "Cough," was the sententious reply.

"What is the difference between 'collusion' and 'collusion'?" Surely U and I ought to know.

"A little girl read a composition before the minister. The subject was 'A Cow.' She weaved in this complimentary sentence: 'The cow is the most useful animal in the world except religion.'"

"How old is that child?" asked the minister. "Four years," replied the mother. "Then, madam, you'll have to pay for him." "That's a funny pay for him—why, I haven't been paying for him for years and years!"

"Two ladies are discussing a third, who, of course, is absent. 'She is really charming,' says one, 'and above all, she has such an air of intelligence.' 'Yes,' answers the other, 'but there are no words to that air.'"

"Elderly gentlemen to a Freshman on the train: 'You don't have any tickets?' 'No, I travel on my good looks.' 'Then,' after looking him over, 'probably you ain't goin' very far.'"

"They were sitting silently by the parlor fire, intently watching the hands of the clock as they slowly crawled around to the biggest striking place. Suddenly she said: 'Mr. Lordland, can you tell me why you are like a century plant?' 'Mr. L., I am nervous in my eye-glasses, wriggled about in my chair, and stammered: 'Be—he—caw—caw—I sh—shall I—live for—forever?' 'No, you dunce, it's because it takes you so long to leave!'"

"An Irishman's friend had fallen into a slough, the Irishman called loudly to another for assistance. The latter, who was busily engaged in cutting a log, and wishing to proceed untroubled, inquired, 'How deep is the gentleman in?' 'Up to his ankles.' 'Then there is plenty of time,' said the other. 'No, there is not,' rejoined the first; 'I forgot to tell you he's in head first!'"

"A Long Island Dutchman, in reading an account of a meeting in New York city, came to the words, 'The meeting then dissolved.' He could not divine the meaning of the last, so he referred to his dictionary, and felt satisfied. In a few minutes a friend came in, when the Dutchman asked him what the word meant. 'What! no interpreter?' 'And yet you say on your sign that all the languages are spoken here!' 'Yes, sir; by the travelers.'"

"A clergyman asked his Sunday-school, 'With what remarkable weapon did Samson take the top of the Philistines?' 'For awhile there was no answer; and the clergyman, to assist the children a little, commenced tapping his jaw with the tip of his finger, at the same time saying, 'What's this? what's this?' Quick as thought, a little fellow innocently replied, 'The jaw-bone of an ass, sir.'"

"How do you like my boots, love?" exclaimed a youthful bride. "Oh, they're lovely," replied the partner of her joy; and she had the first matrimonial fainting away as the result.

"A French hotel-keeper posted this notice in his office: 'English, German, Italian, and Spanish spoken here.' An Englishman arrives, and in fantastic French asks for an interpreter, only to be told there is none. 'What! no interpreter?' 'And yet you say on your sign that all the languages are spoken here!' 'Yes, sir; by the travelers.'"

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Gems of Religious Thought.

"It will cost something to be religious; it will cost more not to be so.—Mason.

"Sad is it when the crumple of Christian discipline is stained by the handling of vice. Clean hearts, clean hands and clean robes are needed in the pulpit and the pew."

"Every natural longing has its natural satisfaction. If we thirst, God has created liquids to gratify thirst. If we are susceptible of attachment, there are beings to gratify that love. If we thirst for life and love eternal, it is likely that there is an eternal life and an eternal love to satisfy that craving.—F. W. Robertson.

"An old poet thus describes religion:—'Mild, sweet, serene and gentle is her mood, Nor grave with sternness nor with lightness free, Against example resolutely good, Fervent in zeal and warm in charity.'"

"He watches for Christ who is awake, alive, quick-sighted, zealous in seeking and honoring Him; who would not be surprised, would not be overwhelmed, if he found that He was coming at once.—Dr. Newman.

"O weak, distrustful human nature! Why will ye not believe that all things work together for good to them that love God? Why will ye not recognize in every event—whether great or small—the special providence of your heavenly Father? And why will ye not ever trust Him? This do, and ye shall find in God's providences fever of judgments and more of mercies.—Melbourne.

"Ko-San-Lone, a converted Chinese, when in America on a lecture tour, was pressed with the little difference he saw between the style of living of many professing Christians and the people of the world. Adverting to the matter on one occasion, he said making at the same time a large sweep with his arm, 'When the disciples in my country come out from the world, they come clean!'"

There are fields to be ploughed, now rough and bare. Ere the seed of truth can be sown; And weary hours of watching and care, Ere the golden sheaves are grown. There is patient toil in the field of thought, Ere the seeker's work is done; And battles on gory fields to be fought, Ere the victor's crown is won.

"The peace which Christ gives to His disciples is not a peace which comes of the world's surroundings; it is a result of nearness to Him who is the centre of the universe, and who is unmoved by sufferings and sorrows. His peace is as great in times of storm as in times of calm. When the tempest of sorrow or of opposition rages on every side, then he who is one with Jesus realizes 'the peace of God which passeth all understanding.'"

There is a point of rest At the great centre of the cyclone's force, A silence at its secret source; A little child might slumber undisturbed, Without the rattle of one fairy curl. In that strange central calm amid the mighty whirl.—S. S. Times.

"Do not attempt to cover your faults, but try to get rid of them. Every person does wrong at times, and no one is perfect in this world. One must own that all is not right, or become ridiculous as well as hypocritical. Other people will see, whether we try to hide them or not; and just for what we try to blind them we value us. Let us all be honest, no matter what else we may be, and pretend to be better than we are.—Ludlow.

I WILL NOT LET THEE GO. I will not let thee go, thou help in time of need. I will not let thee go, I'll stand still. 'E'en when it seems that Thou wouldst slay me.

Do as Thou wilt with me, I yet will cling to Thee. Hide Thou Thy face, yet, help in time of need. I will not let thee go!

I will not let thee go; should I forsake my bliss? No, Lord, Thou'lt mine, and I am Thine: Thee will I hold when all things else I miss. Though dark and sad the night, joy cometh with Thy light.

O thou my Son, should I forsake thee bliss? I will not let thee go! I will not let thee go, my God, my Life, my Lord!

Not death can tear me from His care. Who for my sake His soul in death poured out. Thou didst love to love me; I say, in love to Thee. 'E'en when my heart shall break, my God, my Life, my Lord, I will not let thee go!

Religious Items.

Rev. Dr. J. B. Jeter, a prominent Virginian Baptist, and the leading editor of the Richmond Religious Herald, died recently.

The pastor of a colored Baptist church in Nashville, Tenn., received into his church last year 287 members. Glen Clinton B. Fisk and Dr. W. H. DePuy, assistant editor of the Christian Advocate, have been appointed by the A. M. E. Sunday-school Union as delegates to represent the Union at the great Baites' Sunday-school Centenary at London, June 28.

Dean Stanley makes good use of Westminster Abbey. He has just been entertaining 230 members of the Workmen's Club at tea in the college hall.

Princeton College has bestowed the degree of D. D. on Rev. L. D. Bevan, D. D., of the Brick Church, New York city. It was conferred upon him first soon after his coming to this country by some female seminary.

Idolatry is on the decline in Western Africa. In many towns idols have been destroyed, and in one district the head Judge priest has embraced Christianity.

Rev. Lorin Webb, of the New York East Conference, died at Nashville, Tenn., of consumption, at the house of the Methodist Episcopal Book Concern.

The University of the South at Seawane, Tenn., is to have three memorial fellowships, to be named after Bishops Elliott, Polk and Otey.

The number of Bibles extant at the beginning of the present century did not exceed 3,000,000, but since that time 116,000,000 are estimated to have been printed by the British and American Bible Societies alone.

The death of Rev. William Calvert, at the Isle of Wight, is announced. In 1848 he was appointed a minor canon at Salisbury, and in 1858 became Dean of Kentish Town. He was born in 1819, and was the author of several religious works.

The American Board reports an advance of receipts for the first five months of this year over the corresponding months of the last three years of about 20 per cent.

Mr. Spurgeon has returned to his pulpit after his long illness, and signalled his first appearance by vigorous condemnation of the policy of the English government in foreign affairs.

There are now 1,650 native Christians in the city of Calcutta. They contribute annually for religious purposes about \$1,750, or something over \$1 per member.

THE NEW CAR HEATER.

Dr. J. A. Salmon of this city has invented and patented a new car heater. The heater is placed under the car seat entirely out of sight, and consists of two circular water chambers connected by a series of small tubes surrounding the fire chamber. A water pipe leads from one of these water chambers entirely around the floor of the car, some ten inches or more in front of the seats, and back to the heater, connecting with the other water chamber, and is covered with a wooden grating or mat.

The heat passes from the fire-chamber between and around the tubes, and is absorbed by the water contained therein, causing a very rapid circulation of the water in the radiating pipes on the floor. The steam generated is utilized by passing through pipes running along in front of the seats four or five inches above the floor, thence up to a condenser over the door, where the condensed water is deposited and returned to the heater automatically.

The construction of this heater is such that only a very small amount of fuel is required, the heat being absorbed by the water and carried equally to all parts of the car through the pipes; and there being no discharge of steam, there is no waste of water. The steam pressure necessary to produce a circulation is only one or two pounds, but it can be run at high pressure if more steam is required.

The apparatus is not confined to horse-cars, but it is equally applicable to steam-cars, green-houses, small dwellings, or single rooms, and can be heated with gas, kerosene, gasoline, coal, or any suitable fuel. The invention seems eminently practical, and is inexpensive; the whole apparatus for heating a car costing only about fifty dollars.

THE SWAN-SONG OF BISHOP HAVEN.

BY REV. DANIEL STEELE, D. D.

On the afternoon of Saturday, January 3, I received the following despatch from Malden: "Bishop Haven is near his end, and wishes to see you." Taking the first train, leaving the cars at Everett, and walking rapidly two miles, I reached the old homestead two miles before this great and good man's death. Quite a number were in the parlors coming and going, after a brief interview with their departing friend. On my entrance into his chamber, the Bishop lifted up his hand, exclaiming as he grasped mine, "O Dan, Dan, a thousand, thousand blessings on you! The Lord has been giving you great blessings, and little ones, and now He has given me a great one. He has called me to heaven before you—the first to break the immortal triangle (a ministerial fraternity of four members). Said I, "Do you find the words of Paul true, 'O death, where is thy sting?' " "There is no death, there is no death," he interrupted in the midst of my quotation. "I have been fighting death for six weeks, and to-day I find there is no death." I did not then know that these words were a part of one of Longfellow's immortal stanzas:

"There is no death; what seems so is transition;
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death."

There is no doubt that that brilliant intellect in which were stored all the choicest treasures of the poets was electrified by this stanza as an expression of his triumph. Then he repeated again and again John 8: 51: "Shall never see death, shall never see death, glory, glory!" I had never heard him speak before, in an intimacy of thirty-seven years. He once told me that he was never of sight of land on the coast of New England, but once, and that was at the Hamilton camp-meeting.

To my remark "You have a great Saviour," he instantly replied, "Yes, that is the whole of the Gospel, the whole of it." He then with some difficulty said:

"Happy, if with my latest breath
I but the suburb of the life elysian,
Whose portal we call death."

In less than a minute he had an opportunity to preach Christ by a testimony to his power to save. For just then his consulting physician from Boston came in to bid him farewell. Said the dying Bishop, as he reached out his left hand—his right was dead and black from mortification—I am satisfied with my mortal mission—I am satisfied with my mortal mission—I am satisfied with my mortal mission.

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To my remark "You have a great Saviour," he instantly replied, "Yes, that is the whole of the Gospel, the whole of it." He then with some difficulty said:

sings her sweetest song while she floats down the river to meet death. We had heard the despairing reply of the disciples, "Death terrifies and unmans us, we have no charmer, no swan-song." We had heard Socrates' unsatisfactory reply, the best that unaided reason can give: "If the traditions and mythologies are true, the soul is immortal."

But now one of our number stands where Socrates stood, and instead of pointing us to immortality at the end of a syllogism, based on an *if*, he cries out in the fullness of Christian triumph, "There is no death." Such is the chain between the "Divine peradventure" of Plato and the absolute assurance of the believer in Jesus.

Temperance.

DR. CHAMBERLAIN CRITICISED.
BY REV. D. C. BABCOCK.

I am utterly unable to understand the attitude of some men as to the Bible and temperance. I refer to men who are earnest advocates both of total abstinence and prohibition, but who do not accept either doctrine as taught in the Bible.

Nothing can be plainer than this: The Bible speaks of wine in two conditions, good and bad, from the days of Noah to the close of Revelation. The Bible condemns and denounces the bad wine, and forbids us even to look upon it with desire for it, and utters its fearful "woe unto him" that furnishes it to others. More than this: It sometimes forbids the use of wine when it is perfectly harmless, and at times even forbids the use of the fruit from which it is expressed (see Lev. 19: 10-12; "wine nor strong drink," i. e., no kind of wine, good or bad. See also, Num. 6: 1-4); and yet, in the face of all this, good and earnest temperance men get into a ferment because we claim that the Bible is the direct advocate of total abstinence from the use of intoxicating liquors as beverages, and of prohibition from furnishing them for such use.

They will assert the correctness of these principles very earnestly, and support them by able arguments, even proving that the liquor system is "the gigantic game of crimes," and in the same breath declare that the Bible does not teach either one of them; that, in fact, the general tenor of the Bible and the example of our Lord Jesus is against both of them. Before they get through they resolve these two foundation principles of the temperance movement into mere questions of race and geography.

On the 12th of November last, Rev. L. T. Chamberlain, D. D., of Norwich, Conn., gave a very able, eloquent and effective address on "Temperance and the Sunday-school," before the twenty-fifth annual convention of the Sunday-school teachers of Massachusetts, at Worcester. It has been put up in a neat pamphlet, and is being sold at two cents a copy and one dollar per hundred, by Howard Gannett, 52 Bromfield Street, Boston. It deserves a wide reading. I wish I could endorse it all, but there are some fifteen lines on the tenth page that deserve to be noticed with disapproval.

In opening the paragraph from which I quote, Dr. C. makes this sensible remark: "Just as the instruction in the great body of religious doctrine should be intelligent and sound, so the instruction relating to the application of religion to temperance should be discriminating and correct."

That is good talk; and those who are devoting their best efforts to just that sort of "application of religion to temperance," will rejoice when those who have not given hours to the consideration of the question, where those whom they criticize have given months to it, will stop making assertions, and study the subject.

To much of what is said under this excellent text, quoted above, we can all agree. But all "the current statements that pass from mouth to mouth," and are regarded as "exaggeration," are venial, while such talk as the following is a severe blow at the cause of temperance, though evidently designed to promote that cause:

"Above all there is no call for a Biblical interpretation which forces the Scriptures to assert invariably the theories of the total abstainer or prohibitionist. As I cannot abide any juggling with truth of any sort, so, least of all, can I impossibly serve the word of God wrested to the service of predetermined ends. Rather let all verities appear in their true form, and the Bible be interpreted in the clear light of learning and reverent docility. Let Cana's miracle stand in the glory of its evident facts, and the Old Testament speak its tolerant word respecting the oriental use of the milder wines."

Is there any call for "a Biblical interpretation which forces the Scriptures to assert invariably the theories of the total abstainer or prohibitionist." or at all, the theories of moderation and license? If not, is the Bible without views on these principles? If it has no "theories" on the use of intoxicating liquors, why does Dr. C. intimate that it is in favor of their use, provided they are of the "milder" sort, and are taken in the "oriental" way. If he "cannot abide any juggling with truth," nor "see the Word of God wrested to the service of predetermined ends," would it not be well for him to tell us who does the "juggling," and who has "predetermined ends" that they are wrestling the Word of God to serve? Grave charges those are!

We will be most happy to "let all verities appear in their true form," but what is their true form? We have not the least objection to letting "Cana's miracle stand in the glory of its evident facts"—but what are the facts? We do not object to having "the Bible interpreted in the clear light of learning," but we want "learning" that does not apply some of the modern notions of wine and strong drink to Bible times. When men ask us to let "the Old Testament speak its tolerant word respecting the oriental use of the milder wines," we want to know whether those "milder wines" were the kinds that, at the last, bit like serpents and stung likeadders.

The pertinacity with which men like

Dr. C. cling to their preconceived notions of wines, and apply them to all times, in spite of the most overwhelming historical and philological testimony against their views, leads us to conclude that they do not intend to let "the clear light of learning" shine very brightly on this phase of the temperance question.

We have seen just such hasty expressions as these before. Is it becoming that these grave, fundamental questions should be thus lightly tossed out of the field of temperance teaching? Men like Moses Stuart, Dr. Natt, Dr. Wm. Patton, Prof. Taylor Lewis, Dr. Lees, William Ritchie, Dr. Samson, and Wm. M. Thayer have given years to the question, and assert "the theories of the total abstainer" as the direct teachings of the Bible; and in all our land no man as yet has made a decent attempt to answer them. Once in awhile somebody throws out a broadside from a newspaper, or a magazine, and then retires, while others "settle the question" with a dozen lines and a flourish of their pen.

They will let us take all moral questions to the Bible except those of total abstinence and prohibition. Those are matters of climate, race, expediency, etc. If a man is an Oriental, either by birth or as a traveler, he may take the "milder wines" in the "oriental" way, but if he is a savage, Saxon, or Celt, it won't do. They talk thus of the "milder wines" in the face of Bible descriptions of the effects of drink that cannot be surpassed in our land and day; and knowing that these effects were produced, not by distilled liquors—for there were none—but by what we call the milder intoxicants. They talk of Bible wines, with minute descriptions of Levitical law, and of Nazareth, Essenes and Rechabites, on the open pages of the Bible, and with writers like Clement, Origen, Irenaeus, Justin Martyr, Eusebius, Lactantius, Athanasius, Cyril, Basil, Theodoret, Jerome and Chrysostom, who lived in and near the land and time of our Saviour, giving the very interpretations of Scripture for which men like Dr. Chamberlain say there is "no call."

If these gentlemen will review the writers we have named, with such care as is requisite to a knowledge of what they teach, and will give a fair share of attention to Dr. Samson's "Divine Law as to Wines," we will then listen to what they have to say, with "reverent docility." But we protest against these platitudes, often repeated, as unworthy of the men who use them, and as tending to belittle questions that are fundamental to the temperance movement.

Some of us have given years of our best effort to the study of this great question; we believe the use of intoxicating liquors for drinking purposes ever has been, and is now, a sin, and that total abstinence from such use is taught in the Bible by direct precept and forcible example; we believe it to be a crime, as it ever has been, to furnish such drinks for such use to others, and that that doctrine is taught directly and forcibly in the Word of God. Thus we believe and thus teach, and God owns and honors the word thus presented. We are ready, also, to preach that gospel anywhere, and believe God will own it in every place and nation.

Obituaries.

ESTHER OLNEY CURRIER, wife of Rev. S. B. Currier, of the Vermont Conference, died at Putney, Vt., July 27, 1879.

Sister Currier was a devoted and beautiful Christian, who ever graced the Church or blessed a home. Cultivated, zealous, pure, her name is as "ointment poured forth" on all the fields she has helped to cultivate. Yet in her home, where she was best known, and most loved, she is most missed. For many years she contended most heroically with pulmonary consumption, but she yielded at last to the cruel, overpowering enemy. Still she triumphed gloriously as she fell.

She was converted when only fifteen years of age, and always maintained an irreproachable Christian character, and so her later years were a life of usefulness and joy. Her spirit was devoted, still more the object of her self-denying effort. In all plans for the welfare she was a wise counselor and a willing worker. Her piety was deep and positive. But in the verbal expression of her experience she was disposed to be self-depreciative and unassuming. In words of self-abnegation, she was ever ready to sacrifice for the good and happiness of others, if constant watchfulness for opportunities of usefulness, if zeal and prayer, and delight in all religious privileges, and the love of the Lord, and the love of her Master and a true love for humanity. Her life was emphatically a life of toil for others. Her spirit was always unassuming, tender, and kindly, and her words were ever full of love and sympathy. Her life was a life of prayer for others and anxiety for their welfare. The beauty and brightness of a pure and happy spirit lingered even on the clay tenement as we come to rest under the wings of her kindred.

Mrs. Anna E. Whitcomb, of Harvard, Mass., died at the residence of Rev. F. Wetherbee of the Maine Conference, died Feb. 15, 1880, aged 68 years.

Mrs. Whitcomb became an earnest Christian while young, and in all the years of her life she was a true and faithful Christian. She was a devoted wife, and in all the years of her life she was a true and faithful Christian. She was a devoted wife, and in all the years of her life she was a true and faithful Christian.

She suffered much for Christ's sake, especially during the last years of her life, but she found it to be only blessed discipline, by which she was made more "complete in Christ," as the earnest of her heavenly inheritance. She was pre-eminently self-forgetful. Only once, and before she died, she told her husband to go to the district preachers' meeting. He would rather have remained with her, but she insisted that he should go. During this absence she dropped him a postal (these were among the last words she ever wrote), on which she said, "I am having good care; enjoy all you can. I am happy, and pray for you." This was altogether characteristic of her during all her Christian life. It was a blessed privilege to visit the chamber where she met her fate, for it was "quite on the verge of heaven."

Rev. J. I. Cummings, of the Vermont Conference, died at Brownsville, Vt., Dec. 21, 1879, and was buried on the anniversary of the nativity of the Lord Jesus Christ.

He was born at Poland, Me., July 6, 1836. He was born a farmer, and at an early age, and soon commenced to preach, though he did not regularly enter the work of the ministry until he came to Vermont, in 1857. He was that year appointed to South Londonderry, where he remained two years and had a good work. In 1859 he was stationed at Mechanicsville and Cuttingsville; but the work proved too heavy for his not very vigorous constitution, and the next year he was appointed to Brownsville, where he died. He was a good and true man, and we had hoped for many years of valuable service from him, but "God's ways are not as our ways." His health had been poor all summer, but he seemed better until about a month before he

died, when he was taken suddenly worse, and continued to fall to the last. He was graciously sustained by the abundant ministries of the Holy Spirit during these last weeks, and frequently praised God aloud for His abounding grace. During some conversation with his wife before it was apparent that he must die soon, allusion was made to their next probable appointment, when she said, "I know where our next appointment will be." "Do you?" he said. "Where?" She replied: "In Beniah land. You are going to heaven, and we will live on the 'border land' so as to be as near you as possible;" when he characteristically replied, "Good!" and then went on to say he would remain near and be the first to greet her and the children as they one by one shall come to the "glory shore."

He was with her but a short time, comparatively, but he greatly endeared himself to all who were fortunate enough to make his acquaintance. He has left a wife (Mary Fairbanks, daughter of the late Rector of Fairbank, of the Maine Conference) and five children. The oldest daughter is married, and lives at Mechanicsville. The rest of the family will, probably, make their home in Beniah land, where they will be the friends of the Church. May God wondrously sustain and bless them!

ELLA J. NEWCOMB OSBORNE died in Bath, Me., Jan. 27, 1879, aged 38 years and 4 months.

Sister Osborne gave her heart to Christ under the labors of Rev. J. R. Wesley, M. E. Church on probation. She never joined the Church in full, but continued her connection with the class until her death. She was beautiful in person and heart, and her acquaintances were her friends. She was naturally endowed with those qualities of mind and heart which fitted her to be an ornament in the social and domestic life of her community. She was a true religious life, and was inclined to mistrust her own experience; but she was frank, open-hearted and artless as a child. She loved the house of God, and she loved the social life of grace. She met death with the calmest calmness and with an unshaken faith. A husband, parents, sisters and a brother, and very many friends mourn her early death. Sister Osborne was mild and lovely." Farewell for a season.

Miss Mary M. Chase died at Plymouth, N. H., Dec. 11, 1879, at the residence of her sister, Mrs. L. D. Barrows. Her last illness was brief, and her death a peaceful transition to the home and the company of the blessed. For the sixty-seven years of her life she had been chiefly a resident of Lempster, N. H. That quiet home, that unpretentious life, that simple and yet noble life of self-denying and unselfish labors. Several years, however, of her earlier life were spent in teaching, for which she had great aptness, and in which she was successful. Her fondness for this work and for scholarly associations made it a much harder cross to relinquish them and devote herself to a life of comparative retirement for the call of duty. Yet she was one who never shrunk from the call of duty. Henceforth the excellent traits of her character were manifested in a humbler sphere and within a more limited circle, but she was none the less dear to God and shining in the hearts of those to whom she was a constant blessing. Being unmarried she deemed herself called upon to take the post of responsibility at the parsonage home, and so her later years were filled with loving ministry to her aged parents. With tender care she attended her father through years of a peculiarly trying sickness. She made the old home sunny for the declining days of her mother. When they were gone she made the little church, to which she had always been devoted, still more the object of her self-denying effort. In all plans for the welfare she was a wise counselor and a willing worker. Her piety was deep and positive. But in the verbal expression of her experience she was disposed to be self-depreciative and unassuming. In words of self-abnegation, she was ever ready to sacrifice for the good and happiness of others, if constant watchfulness for opportunities of usefulness, if zeal and prayer, and delight in all religious privileges, and the love of the Lord, and the love of her Master and a true love for humanity. Her life was emphatically a life of toil for others. Her spirit was always unassuming, tender, and kindly, and her words were ever full of love and sympathy. Her life was a life of prayer for others and anxiety for their welfare. The beauty and brightness of a pure and happy spirit lingered even on the clay tenement as we come to rest under the wings of her kindred.

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